WALKINGTON - OPTICK GLASSE OF HUMORS - 1639

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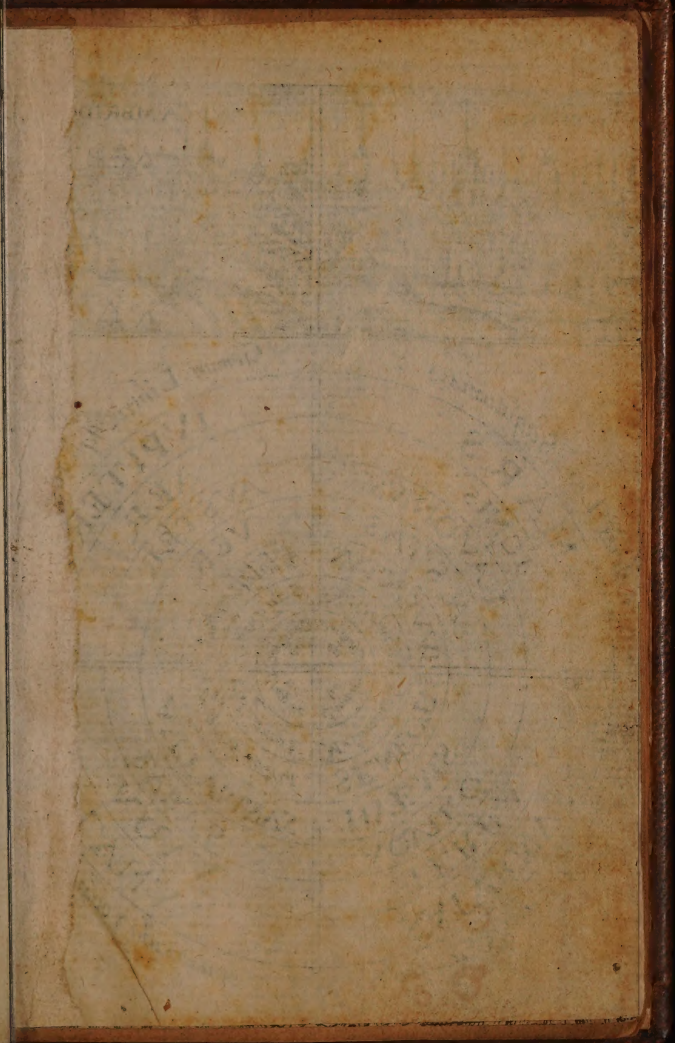

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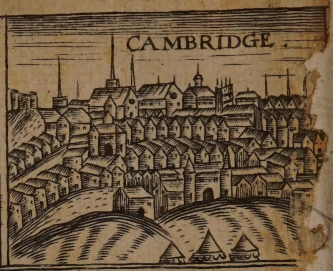
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Aries Leo Sagittarius :
Gemini Libra Aquarius :
Cancer Scorpio Pisces
Taurus Virgo Capricornus :
MARS :
IVPITER .
IGNIS :
AER
FAVONIVS :
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ÆSTAS
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IVVENTVS
Adolescentia
Cholerick
Sanguine
Complec tio
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Complec tio
Melancholi
Phlegmat
Vergens ætas
SENECTVS
AVTVMNVS
HYEMS
AQVA
TERRA :
EVRVS
SATVRNVS :
LVNA .

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THE OPTICK GLASSE OF HVMORS

CAMBRIDGE. OXFORD

OR

The touchstone of a golden temperature, or the Philosophers stone to make a golden temper,

Wherein the foure complections Sanguine, Cholericke, Phligmaticke, Melancholicke are succinctly painted forth and their externall intimates laid open to the purblindeye of ignorance itselfe, by which euery one may iudge of what complection he is, and answerably learne what is most sutable to his nature.

by T. W. Master of Artes

Inueniat quod quisque lubet, non omnibus Vnum est

Quod placet, hic spinas Colligit ille Rosa

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mocritus (whoso might worthily have laught at his own folly) that put out his own eyes, to become a continuall contemplator. Nor to be like *Nicias*, who as *Ælian* records, forgot his meat, by being too intent on his painting: as swift torrents oft run themselves dry by too much motion, so standing pooles do putrifie by no motion. There is a faire tract betweene *Scylla* & *Charybdis* for wisdom to travers in; a happy orb betwixt *Saturn* and *Luna*, for *Phaeton* to guide his coach in, so between all action and altogether contemplation for a student to converse in. For conferring, I doe passe it over, as that whereto I seldome have beene beholden, yet much affecting it, and knowing that it brings a great accrument unto wisedome and learning: as concerning my study and reading, it hath bin but meane, I must needs confesse, and my writing very

Ælian. l. 3. ca. 31.

penurious in regard of theirs, who have inriched whole reames of paper with the Indian Mine, and golden chaffaire of their invention: yet for that module of these habiliments in me, I have ever bent my judgement, so far as in it lay, to limit all these unto their peculiar times, objects, & places, & have tendred my endeavor to have especially two, the one correspondent unto the other, neither to act *Democritus* nor *Nicias*, but by intercourse to mix my sweeter meditation, with bitter, yet profitable & better action. And as in other things of greater or lesse moment, so in this also, the abortive issue of my wit, begot of that aboundance of love I owe unto your selfe, whose manifold kindnesses if I should bury in oblivion, I might worthily seem ingratefull, if remembring I should not in some sort requite, I might seem odious & respectles both

of

of mine own good name, & your better desert: the later wherof is much, yet the first much more, a delicious fruit that grows from the tree of gratitude. The *Eleans* therefore, sayth *Pausanias*, did paint forth the three *Graces*, holding these three things in their hands, — *Rosam, Myrrhum, Talum*: to intimate that from thankefulnes proceed 3 fruits. First, the sweetnes of a good name, shadowed out by the sweet smelling Rose. 2. The profit redounding from it, insinuated by the Myrrhe branch. And lastly, chief comfort and hilarity, signified by the coccal bone, which especially is competent to yong age: which three comprise all *Aristotles* three goods. However I may seem to aime at the first, as may be inferd by precedent speech, I way highly prizing a good name, as pretious ointment, vaporing forth fragrant smell, and delicious

Pausan. *in Elir.*

odor in all mens nostrils : and at the last desirous of myne owne delightsome contentment & comfort, issuing from my thankfulnes, yet for the other, more agreeing to Sycophants & crum-catching parasits, it moves not once within the Zodiack of my expectation, I only satisfying my self with the former, Neither did I in the waine of my judgment attempt this, to draw in the perfuming breath of vaine-glory, to puffe up my self with selfe-conceit, like the *Chamælion*, which is *---mera prater pulmones*, nothing but lungs ... but onely thinking to breake the ice haply to wade further, and to employ my self in greater tasks, as fitter opportunity shal object her self unto me if the prefined term & limit of my life permit: and withal in lieu of gratitud to present your selfe with this little which seemes much in regard of m wants, & labour, as much seems litt

in respect of your ever kind favor. For this, as also your other endowments, my pen might worthily fil whole pages: but your splendent vertues can easily be their own Heraulds, to lim forth their own armory: and to extoll in presence is more glavering and poetical, than true loving and pathetical. This only my affection canot conceal, your gratious demeanour, generous carriage, curteous nature, studious endeavor, and wisdome for mannaging your selfe each where (when you happily were a flouriſhing branch, engrafted in the fruitfull Olive tree of this our *Athens*, that thrice famous Universfity of *Cambridge*) where first the sympathizing adamants of my affection, your continuance after in all studious actions, constancy in your favors and kind disposition (for I must needs say as he of *Augustus*, — *Rarus tu quidem adrecipiendas amicitias,* Sext. Aurel. Victor.

ad retinendas verò constantissimus) these incited mee to cause that which as a sparke lay shrouded in embers in my breast, to exhibit it self more apparantly in this little flame.

Take this my endeavor, I pray you, in worth, cherish and foster this deformed brood of my braine, in the lap, (if I may so rearm it) of your good liking and in love esteem it fair, though badly pensild over, to wish as *Daphnis* said to *Pan*,

Theocr. Eidyl 6. —— Τὰ μὴ καλὰ πέφανται.

Quæ minimè sunt pulchra, en pulchra videntur amanti.

If the happy *Dæmon* of *Vlysses* direct not the wandering planet of my wit within the decent orb of wisdom; my stammering pen seeming far overgon with superfluity of phrase, yet wanting

wanting matter, I answer with the Poet one only word inverted:

Qui non est hodie, cras magis aptus erat.

Hee that is *Homers Irus* for faculty to day, may be a rich *Cræsus* for invention to morrow: as it is with cogitations so with actions, the secõd relish more of wisedom. Perfection requires tract of time: *Romes Capitoll* was not built the first day: nor was *Zeuxis* his *Helena* suddenly limm'd forth with one pencil. Looke not on these rapsodized lines, I pray you, with a pittying eie: I had rather far be envied than pittied.

—— κρέισσων γὰρ οἰκτιρμῶν φθόνος. *Find. Pith. Od. 1.*

Melior est invidentia, commiseratione: Better by much is a case hatefull than wofull.

wofull. Now will I humbly take my leave, committing you to the tuition of that heavenly Tutor, whose pupils we are all.

Camb: From my Study in S. *Iohns*, *X. Calend. March.*

Ever most devoted unto you in all faithfulnesse,

T. W.

To the Reader.

KNowledge concealed and not broched for a publique use, is like to a peerlesse gem interred in the center of the earth, whereof no man knowes but he that hid it: yet is there a due regard to be had, lest at any time it prove abortive, for the golden tongue of wisedome, that relisheth all, not by imagination, but true judgment (whose tast never can bee sophisticated) sayes, tis better not to be divulged at all, than preproperously before the time. Thou mayst say peradventure, that in this I have imitated the Amygdala *or Almond tree in* Pliny, *that so hastily buds and brings forth her fruit. Or like the Lapwing being lately hatched, I do run as it were with the shell on my head, that I have soared also above my pitch, attempting an Eagles flight with the wings of a Wren, in the high spring tyde of an over-weening opinion, shewing unto the Criticks eye, the dead low ebbe of my shallow*

Plin. Nat. hist. lib. 16. ca. 25.

shallow judgment, thou mayst tearme me an Ful. in Cæs. Homers Therſites, ἀμεθοεπὴς, *or as it was ſaid of* Trajan *the Emperour, when he vaunted of his* Parthian *trophee before the gods, to be* φθεγγόμενος μᾶλλον ἢ λέγων, *more reſpecting a ſound of words, thã a ſounder matter it ſelf; thou mayst condemn me for many an error, & eſcape in theſe my ruder lines: I know right wel thou uſeſt not to gape after gudgeons——*

Mart. Præda canum lepus eſt, vaſtos non implet hiatus.

The Hares repaſt for Hounds, the vaſter jawes
It doth not ſatiate.——

Gentle Reader, call this to mind —— ῥᾷον μωμᾶσθαι ἢ μιμᾶσθαι, *It is far eaſier not to like, than to do the like. But howſoever thou doſt either uncivilly prejudicate my labour with a ſiniſter conceit, miſconſtruing my meaning, or uncurteouſly cenſure of my inability, impeaching my good name for ſome things that doe diſtaſte thy delicate pallate,* Jacta nobis eſt alea, *I have ſet all at ſix and ſeven, and I intend by the Muſes favour happily to go on, though unhappily I have begun.*

gun. Notwithstanding I will assoile my self, and make answer unto thy former, either secret surmises, or open cavils. For the first, if I have imitated the Almond tree, it is to keep in store a bitter almond for the prating parrat that licentiously thus speaketh of me; who is alwayes like the fool, a consonant when hee should be a mute, and a mute when he should be a consonant. In that I seem to soare aloft too high, give me leave to use Ausonius *his words unto* Pauline, *yet a little inverted;*

—— Dicis me *Icarum* esse, haud bellè, nam summa sic appetam (spero) ut non decidam, *I hope I shall not prove an aspiring* Icarus, *nor another* Thales *in* Diogenes Laertius, *who whilst he lookt high and was contemplating on the stars, fell groveling into a deepe ditch. For the third, much appertaining to every brain-sicke* Narcissus, *I doe altogether disclaim that, since it never so much as insinuated it selfe into the bosom of my imagination, my Genius not desiring to bee perfumed with smokie praise, or soon-vanishing & vulgar glory, chiefly ushered by self-conceit. For my taint with* Thersites *and* Trajans *fault, I wil only use for my defence that speech of* Jocaste *to* Eteocles,

Auson. Paul. Ep. 19

—— &M'

Eurip. in Phœniſſa. —— ἀλλ' ἡ μ' ἐμπειρία
Ἔχει τι λέξαι τῶν νέων σοφώτερον,

Old age (in whoſe breſt long experience hath treaſured up great ſtore of wiſdome) can ſpeake far more wiſely and exactly than yonger yeares. For the laſt of all, any error committed, I anſwer, it may be an error of ignorance ſeen to thee, yet it is an ignorance of the error unſeen to me; whereof if privatly thou demandeſt a reaſon, I can, doubt not, and will make it good for thy full ſatisfaction, if reaſon will ſatisfie thee. Yet if not, give leave unto thy harſh and torne invention, if for nought elſe but this, in that I derogate from no mans due deſert, nor ſeeke to traduce any unto their leaſt diſparagement;

¶ *pining.* Blaſt not with * Critick breath my tẽder bud,
My vulgar Muſe reſpects a common good:
For thee my pen ſtrouts on this paper ſtage,
Though it do act withouten æquipage.
To quench thy learned thirſt, I mean to drain
The *Hippocrenian* fountain of my brain.
My wiſh is good, my act I know is ill;
The firſt's a mountain, this a lowly hill.
With carping fingers let me not be ſcand,
Poiſe not the gift, but weigh the givers hãd.

I am

To the Reader.

I am well ſure, that thou wilt here expect with Ang. Pol. Τὰ μὲν κοινὰ καινῶς, τὰ δὲ καινὰ κοινῶς, *that is, Vulgar things uttered after a new ſort, and novelty after a vulgar ſort, without affectation: that I ſhould bee a rich eloquent merchant of exotick and new-found phraſes: that I ſhould intraverſe and interlard my ſpeeches with lively conceits; inrich thy learned ears with right Athenian jewels, illuminate the eye of thy underſtanding with the luſtre of Rhetoricall colours: that the whole work ſhould bee mixt with an* —— Omne tulit punctum. *And ſurely ſo far as each thing is conſonant and harmonicall to judgment, I will tender my deavor, to be ſutable to thy ſcholler-like expectation: for if ſo be wiſdome do not manage and temper all, the Muſes, which are pure chaſte and unſpotted virgins, wil turn to meer curteſans.*

If judgment tread not on the heels of wit,
And curb invention with his golden bit,
'Twill ne'r look back unto his proper want,
But ſtil his ſteps wil be exorbitant.

I dare not preſume, nor wil I raſhly engage my credit to thee (curteous cenſurer) to promiſe thee Amphoram, ne urceus exeat, *A*

moun-

Ἐκδύσα μὲν ὅλη πρόσωπον φαίνεται.

mountain, leſt it bring forth that ridiculous iſſue in the fable: to promiſe thee Ariſtænetus *his* Lais, *whom he tearmes* ὅλον πρόσωπον, *all face, for her ſuper-eminent beauty & portraiture, admirable ſymmetrie of parts, moſt decent and eye-pleaſing lineaments of her whole body; leſt that I beget an Ethiopian, or a* Labulla, *who was termed all noſe: like* Martials Tongilian, *of whom he thus ſpeaketh,*

Tongilianus habet naſum, ſcio, non nego, ſed jam
Nil præter naſum Tongilianus habet.

Tongilian ha's a goodly noſe, I wis,
But nought beſides a noſe Tongilian is.

And no doubt it will bee liker the later than the former: Venus *had her mole,* Helena *her ſtain,* Cynthia *her ſpots, the Swan her jeaty feet, the cleareſt day ſome cloud: nay, there is nothing, but if we once eye it over, ſo abſolutely perfect, not the ſmootheſt writer of all, (at leaſt a Criticke peruſing of him) for ſome blemiſh and imperfection, merits not either* Ariſtarchus *his blacke pile, or* Momus *his ſponge. If in the faireſt things be ſuch deformity, how many more ſtaines may then bee*

found

found in this off-spring of my braine; which dare not scarcely make compare with the fondest I look for better and more generous wine of the old vine tree, for as Pliny saith, vetustioribus semper vitibus vinum melius, novellis copiosius: would I could either arrogate the former; or challenge the later unto my selfe. But I could not possibly please all; for as the Poet speaks to one Ledotus,

Qui possis rogo te placere cunctis,
Cum jam displiceas tibi vel uni?

'Tis sure, that at least I should not please my self. I might better fit a many humors, in sifting out some more pleasing poeticall subject; more correspondent to their fancy and my faculty; as intreating merrily of some new discovered Isle with Lucian; to invent with him some such hyperbolicall lies as that of Hercules and Bacchus, whose foot steps were found to be the bignes of an acre of ground: to tell of flies & pismires as big as Elephants, to fraight some pamphlet de lapsu Vulcani, who as Homer writes, was falling out of heaven into the Isle Lemnos πᾶν δ' ἦμαρ, A whole day; to make some merry prognostication of strange wonders that are to ensue; as them of

Joachimus Fortius Ringelbergius, *capitulated in that chapter whose title is,* —Ridicula quædam & jucunda. *Not to plunge my selfe in these grand physicall matters, I know these are appertinent to the Muses also* ——

Ovid *his* Nux, *the* Culex Maro *writ:*
Erasmus *did in folly dye his wit.* (*Mouse:*
The frog fight Homer *made, and of dame*
And Janus Dousa *prais'd* Pediculus.
Hubaldus *on bald men did versifie;*
Each of whose numbers words began with C.
Beza *prais'd* Nihil, Apuleius *th'* Asse.
Plutarch Grillus, *who by* Circe *changed was.*
A quartan ague Favorine *did commend.*
His darling sparrow so Catullus *pend.*

Inili. de antiq. Cant. & Oxon. In Epigr. Aul. Gel. 17.12. Ausonius.

To which the Poet,

Sunt etiã Musis sua ludicra, mista Camænis
Otta, *&c.*

Tragicall Melpomene *her self wil now and then put on the comicall start up. Sage* Apollo *laughs once yearly at his own beardles naked face. The modest* Muses *have their maddest revels; the darkesomst water has his gliding streames: wise men wil sometimes play with*

with childrens rattles.

But I have already employd some embeazled houres taken from the treasury of the Muses *golden time; to the gilding over of the like rotten subjects, as they that have bin intimate with me, are not ignorant, as in my* Tettigomurmomachia, *a century of Latine epigras, an* Echo, *& some other trifles, which I durst not let come abroad in the chil critical air, lest haply they might have bin frettisht for want of learnings true cloathing. Now have I chosē to mingle my delight with more utility, aiming not only at wit but wisedom. I know the Paracelsian wil utterly condemne my endeavour for bringing the* 4 *Humors on the stage again, they having hist thē off so long ago, and the rather, because I once treat not of their* 3 *minerals,* —— Sal, Sulphur & Mercurius, *the* Tria omnia *of their quick silver wits, which they say have chiefe dominion in the body (it consisting of thē) and are the causes of each disease, and cure all again by their* Arcana *extracted out of them. But I weigh it not, seeing the tong of an adversary cannot detract from verity. If any the like carpfish whatsoever chance to nible at my credit, he may perhaps swallow down the sharp hook of reproch and infamy ere he be aware,*

[a] Math. in Dioſc. Pli. 9. 43.

which he cannot like the [a] Scolopendra *caſt up again at his pleaſure) I doubt not but to have him in a ſtring.* Reader, *thine eies are to take their turn in a garden, wherein are growing many weeds, yet ſome flours: paſſe by the former with kind ſilence, cul, cut, and gather the later for thine own ſcience: and perhaps thou mayſt diſtil the ſweeteſt water frō the bittereſt wormewood, as* Maro *built his walls by* Ennius *his rubbiſh. If thou thy ſelfe haſt better,* ——

Candidus imperti, ſi non, his utere mecum.

Idem qui pridem. Thine if mine,

T. W.

The Titles and Contents of the severall *Chapters*, as they are handled in this present Booke.

Cap.

OF Selfe-knowledge.

That the Soule sympathizeth with the body, and followeth her crasis and temper.

Whether the internall faculty may be known by the externall physiognomy and visage.

That a Diet is to be observed of every one.

How Man derogates from his excellencie by surfet, and of his untimely death.

Of Temperaments.

Of diversity of wits, according to the divers temperature of the body.

Cap.
8 Of the spirits.
9 Of a Cholerick complexion.
10 Of a Sanguine temperature.
11 Of the Phlegmatick humor.
12 Of a Melancholy complexion.
13 Of the conceits of Melancholy.
14 Of the Dreames which accompany each complexion.
15 Of the exactest Temperature of all, whereof Lemnius speaketh.
The Close to the whole Worke, in verse.

Of Selfe-knowledge.

CAP. I.

AS *Hesiod* in his *Theogonie* sayth, that the ougly night

——τίκτε δ' ὔπνον, ἔτικτε δὲ φῦλον ὀνείρων,

begat two foul monsters, *Somnum & Somnium*: So we may not unfitly say, that the invcloped and deformed night of ignorance (for the want of that celestial *Nosce teipsum*) begets two mis-shapen Monsters (which as the *Sepia's* inky humour, doe make turbulent the chrystallineſt fountain in man) *Somatalgia* and *Psychalgia*, the one the diſcraſie of the body, the other the malatie and diſtemperature of the ſoule. For he that is incanoped & intrenched in this darkome misty cloud of ignorance, (beeing like the one-footed Indian people *Sciopodes*, whoſe foot is ſo big, that it ſhades them frō the

Munſter. Coſm.

A

the rayes of the Sun; or rather like the *Cyclops*, when *Ulysses* had bereft him of his one eye) he hath no true lamp of discretion, as a pole-star to direct the ship of his life by, either in respect of his mortall or immortall part, from being hurried upon the shelves & massy rocks of infelicity. Of what high esteem & priceless value this rare self knowledge is, and ever was, it is very conspicuous & apparent unto the dimmest apprehension of all, if it do but justly ballance in the scale of common reason, wisdom, who hath ever affectionatly embraced it, and to whom it is still indeared, the heavenly source or Springhead from whence it was derived, as also the happy effects it alway hath ingendred.

Ælian. Divine *Pythagoras*, whom worthily the floud *Nessus* saluted and called by his name, as one admired of it for his flood of eloquence and torrent of wisedom, his minde being the inriched Exchequer and Treasury of rarest qualities, not onely had this golden poesie ever on his tongues end, as the daintiest delicy hee could present unto a listning eare; but also had it emblem'd forth by *Minerva*, giving breath unto the silver flute, (by which is intimated *Philautia*) which because with blasting it sweld her checks, she cast

cast away from her. Yea, he had his celestiall sentence, γνῶθι σεαυτὸν, which descended from the heavens, engraven on the frontispeece of his heart, evermore in an applicative practise, especially for himselfe: which hee tearmed, The wise physitians medicinary prescript for the double health and welfare of men. Yet sententious *Menander*, that rich vein'd Poet, seemes at least to contradict this heavenly sawe: for pondering with himselfe the depraved demeanor of worthy men, the trothlesse inconstancy and perfidiousnesse of our haire-brain'd *Iasons*: the inveigling and adamantizing society of some, who being polluted and infected with the ranke leprosie of ill, would intangle others: The vaporous and Vatinian deadly hate, which is usually masqued and lies lurking under the specious and faire habit of entire amity: weighing with himselfe many things fashioned out of the same mould, he thus spoke, οὐ καλῶς εἰρημένον τὸ γνῶθι σεαυτὸν, ἀλλὰ γνῶθι τοὺς ἄλλους: Mee thinkes, saith hee, that is not so well spoken, Know thy selfe, as this, Know others.

E cœlo descendit, γνῶθι σεαυτὸν. Iuven.

Menand. in Thrasyl.

How soever he meant, we must not imagine that he did it to impeach any wise, this sage

sage and grave sentence which (as that also of his) is an oracle in its proper object, and highly concerns the good both of the active and passive part of man. Though *Socrates* in *Plato* would have it only to be referred unto the soul, to have no relation at all unto the body, though falsely. For if the soule by reason of sympathising with the body, is either made an ὠκύπους Ἀχιλεὺς, or a βραδύπους Οἰδίπους, either a nimble swift footed *Achilles*, or a limping slow-paced *Oedipus*, as hereafter we intend to declare, good reason the body (as the edifice and hand-maid of the soule) should be knowne as a part of T*eipsum*, for the good of the soule. Therefore *Julian* the Apostata, who had a flood of invention, although that whole flood could not wash or rinse away that on spot of his Atheisme, he (though not knowing him aright) could say the body was the chariot of the soule, which while it was well mannag'd by discretion the cunning coachman, the drawing steeds, that in our head-strong and untamed appetites, beeing checkt in by the golden bit of temperance, so long the soul should not bee tossed in craggy wayes, by unequall and tottering motion, much lesse be in danger to bee hurl:d downe the steepy

Platoin Alcibiad.

steepy hils of perdition. If we do but try the words at the Lydian or touch-stone of true wisdom, which dijudicates not according to external semblances, but internal existences, they wil sure go for currant, whether you respect the soule as principall, or the body as secondary. For the first, we may single out that speech of *Agapus*: But wee, O men (saith he) let us disciple our selves, that each one may throughly know himselfe: for he that perfectly knowes himself, knows God, and he that knowes him shall bee made like unto him, and hee that is this, shall be made worthy of him: moreover, he that is made worthy of him, shall do nothing unworthy of God, Ἀλλὰ φρονῶν τὰ μὲν ἀυτῷ, λαλῶν δὲ ἃ φρονεῖ, ποιῶν δὲ ἃ λαλεῖ, but shall meditate upon things pleasant unto him, speaking what he meditateth, and practising what he speaketh. For the last, that onely of *Tully*, *valetudo sustentatur noticia sui corp. &c.* the perfect and sound estate of the body (as wee may constantly assever of the soule) is maintained by the knowledge of a mans owne body, and that chiefly by the due observation of such things as may either bee obnoxious, or an adjument to nature, may bee either the cordiall and pretious

Climax Agapeti ad Iustin. Imp. *atq; sic Clemens Alex. Pæd. li. 3. c. 1*

Cic. Offic. 2.

pretious balsam therof, or els its balefull and deadly Aconitum. For he that in the infancie of his knowledge thinks that *Hyosciamus* and *Cicuta*, hemlock and henbane, are fit aliment to his body, because they be nutriment to birds, may haply at length cure the Dogstar of his own indiscretion, for inflaming his lesse distemperd brain with his unhappy disastrous influence. For it is vulgarly said, that *Hyosciamus & Cicuta homines perimunt, avibus alimentum præbent*; they two are poison to men, thou fouson to birds: as *Scaliger* relates also.

Scal. exerc. 142.

I grant that the most direct aim of wisedom in this *Nosce teipsum*, looks chiefely on the mind, as the faireſt mark; yet often eies & aimes at this other necessary object, which cunningly to his it counted equal skil, though the one far surmount the other, especial care is to be had as well of the christall glasse, to save it from cracking, as of the *aquacœlestis* infus'd from putrifying.

But primarily it concerns the soule, as for them who are tainted with the *Protoplasts* self-love and love of glory, who being lifted up with the hand of fortune, to the top of natures preheminence, as petty gods do direct their imaginations farre beyond the level of humi-

humility, being swolne with tympanizing pride too much; admiring themselves with *Narcissus*, who was inamored with his own beauty, of whom the poet thus speaks,

Dumq́ sitim sedare cupit sitis altera crevit;

Whiles at the fountaine hee his thirst' gan slake,
An Ocean of selfe-love did him ore-take.

Proud *Arachne*, who wil needs contend with more cunning *Minerva* for spinning, like *Marsyas* and *Thamiras*, who strove the one with *Apollo* for musickes skill, the other with the Muses for melodious singing. Too common a use among al self-forgetters; for as *Iulian* saith, each man is wont to admire his owne actions, but to abate the value and derogate from the esteem of others. For those again who with *Glaucus* prefer χάλκεα χρυσείων, the regard of the body, before the welfare of the super-elementary soul, which chiefly should be in request: for as the Stoick saith, It is a signe of an abject minde to beate our braines about necessaries for our vile corps, a speciall care should ra-

Epist. ca. 63

Arachne a Lydian maid who contended with Pallas. Ovid. Spinning being overcome hanged herself and was turned into a spider.

Marsyas a phrygian Musician what challenge Apollo to sing but being overcome was flea alive.

Thamiras a Thracian poet who contended with the Muses lost both his eyes and [illegible]

ther

ther be had over the soule, as mistris over her handmaid, these want that γνῶθι σεαυτόν.

Now for the body, it as well levels at it: for those who distemper and misdiet themselves with untimely and unwonted surfetting, who make their bodies the noysome sepulchres of their soules, not considering the state of their enfeebled body, what will be accordant to it, not weighing their complexion, contrary perchance far to the Dish they feed upon: nor foreseeing by true knowledge of themselves, what will endammage and impaire their healths, infect the conduit pipes of their limpid spirits, what will dull and stupifie their quicker intelligence, nay, disable all the faculties both of soule and body, as instance might bee given of many, to them that have had but a meere glimpse into the histories and antient records of many dish mongers, who running into excesse of ryot, have like fatall *Parcæ* cut in two the lines of their own lives as *Philoxenus* the *Dythirambicke* Poet (of whom *Athenæus* speakes, *Deipnos.* 8.) who devoured at *Syracusa* a whole Polypus of two cubits long, save onely the head of the fish, at one meale, whom (being deadly sick

Mach. on. po. Deip. Athen. 1.

f the crudity) the phisitian told that he could ot possibly live above seven houres: whose volvish appetite notwithstanding would ot stint it selfe even in that extremity, but ee uttered these words (the more to intiate his vulture-like and insatiate paunch) ince that *Charon* and *Atropos* are com'd o call me away from my delicies, I thinke t best to leave nothing behind me, where- ore let me eat the residue of the *Polypus*; vho having eaten it expir'd. Who had the ame of ὀψάγος by *Chrysippus*, as *Athe- æus* records: and of others hee was called ιλίχθυς, and φιλόδειπνος of *Aristotle*. And vhat of others? who although they did not o speedily, by ignorance of their estate, cur- ail their owne dayes by untimely death, et notwithstanding they have liv'd as dead nto the world, and their soules dead unto hemselves. *Dionysius Heracleota*, that ra- enous gourmandising *Harpy*, and insatia- le draine of all pleasant liquours, was rowne so pursie, that his fatnesse would ot suffer him to fetch his breath, beeing in ontinuall feare to be stifled: although o- hers affirme, That he easily could with the rong blast of his breath have turned a- out the sayles of a winde-Mill: whose

Charon, the ferry man of Hell.

soule

soul by his self-ignorance, not knowing what repast was most convenient for his body, was pent up and as it were fettered in these his corps, as in her dungeon. So *Alexander* King of Egypt was so grosse and fat, that hee was fain to be upheld by two men. And a many mo by their πολυφαγία and πολυποσία by excessiue eating and drinking, more upon meer ignorance, than rebellion against nature, physicall dyet, and discretion; did make their soules like the fatned sheepe, wherof *Johannes Leo* relates, which he see in Egypt, some of whose tails weighed eighty pound, and some an hundred and fifty pound, by which weight their bodies were immoueable, unlesse their tailes like traines were carried in wheel-bartowes. Or like the fatned hogs *Scaliger* mentions, that could not moue for fat, and were so senseless, that myce made nests in their buttockes they not once feeling them.

Athen.

Scal. ex. 199

But those which I whilome named, and millions besides, never come to the full period of their dayes, dying soon, because as *Seneca* saith, they know not that they live by deaths, and are ignorant what receit of food into the body (whose constitution they are as ignorant of also) will bring en-

Sen. in cont.

dammage-

imagement both to it and to the heavenly fused soule.

For the body, that γνῶθι σεαυτὸν is requi-e, that as the meager one is to be fed with are dyet, so the massier and more gyantly ody must bee maintained with more large d lavish dyet. For it is not consonant to ason, that *Alexander Macedo*, and *Au-ustus Cæsar*, who were but little men, as *etrarch* sayth, and so low-statur'd *Ulysses* ould have equall dyet in quantitie with *Milo*, *Hercules*, *Ajax*, and such as *Athe-eus* makes mention of: as *Astidamas* and *Herodorus*, the first of them being so capa-ous stomackt, that he eate as much alone s was prepared for six men: and the later *Herodorus*, a strong sided Trumpeter, who as 3 els and a halfe long, and could blow two trumpets at once, of whom *Athenæ-* speakes. These might well farce & cram eir mawes with far more aliment, because eir ventricles, cels, veines, and other organs f their bodies were farre more ample and atious.

Ex Petrar.

Athenæus lib. 10.

Δειπνοσο.

And again it is soveraigne in this regard, ecause in the ful streame of appetite or bra-ery many will take upon ignorance, rather e sumptuous dish prepared for *Vitellius*, by his

Suetonius.

his brother, which one dish amounted to above seven thousand eight hundred and xii pounds, perchance a ranke poyson to their natures; than *Estur* and *Sonchus* (two savorie and wholsome herbs, which poore *Hecale* set on the table as a sallet before hungry *Theseus*, the best dish of meat she could present unto him) a great deale peradventure more conducible to their healths. But they are as ignorant what they take as *Cambles* was, who being given to *Gastrimargisme*, as *Athenæus* relates in his fore-mentioned booke, in the night did eat up his own wife, and in the morning finding her hands in his devouring jawes, slew himselfe, the fact being so hainous and note-worthy: as also they are pilgrims and strangers in the knowledge of their bodily estate, which ever or often is an occasion of over-cloying their intricles, with such meates as are an utter ruine and downfall to their healths, as ill or worse than *Toxicum*; for although they do not eftsoones inforce the fatall end, yet in a short progresse of time, they are as sure pullies to draw on their unexpected destinies.

Plin. li. 22. Nat. hist. c. 22.

Without this knowledge of our bodily nature, we are like to crazie barks, yet ballast

automedon achilles charioteer and pyrrhus armor bearer.

ſt with prizeleſſe merchandiſe, which are ſſed to and fro upon the maine of igno-nce ſo long, till at length we be ſhattered gainſt the huge rock of intemperance, and loſe our richeſt fraught, which is our ule. This ought ever to controule and rbe in our unruly appetites: it ought to be ke the Poets *Automedon*, to reyne our nd deſires in, which reigne in us: for as eneca ſaith, *ſunt quædam nocitura impe-antibus, &c.* ſo wee may ſay, *ſunt quæ-am nocutura appetentibus*, as there bee ma-y things which are obnoxious to the asker, he chance to obtaine them; ſo are there any nutriments as dangerous to man that ibiſhly covets them: for if he ſquare not his yet according to the temper of his body, in noice of ſuch fare, as may baniſh and ex-ell contagion and violencie from nature, r be a ſpeciall preſervative in her ſpotleſſe nd untainted perfection; meats are ſo farre om holding on the race of his life, as that ey will rather haſten it down farre ſooner nto the hemiſphere of death, than he expe-ed. A cholericke man therefore (by this ῶδι σεαυτὸν) knowing himſelfe to be over-oyz'd with its predominancie, nay, but e-en foreſeeing his corporall nature to have

Seneca l. 2. de benefic. cap. 12.

A

a propension or inclination to this humour, he must wisely defeat and wain his appetite of all such dainty morsels (though the more delicious and toothsome) and delude his longing thirst of all such honey-flowing meates and hot wines as are poyson to his distemperature, and which in tract of time wil aggravate this humour so much, till it generate and breed either a hecticke fever, mortall consumption, yellow jaundice, or any the like disease incident to this complexion; and so concerning all the rest. For a bare (*Nosce*) is not sufficiently competent for the avoiding of death, and to maintaine a crasis, but the living answerably according to knowledge: for wee see many exquisite Physicians, and learned men of speciall note (whose exhibitories to themselves doe not parallel their prescripts & advice to others, who are good Physicians, but no pliable patients:) to make a diligent search and scrutinie into their owne natures, yet not fitting them with correspondencie of dyet; like *Lucians* Apothecary, who gave physick unto others for coughing, and yet he himselfe did never leave coughing, *Cunctis qui cavit non cavet ille sibi*;

While hee cured others hee neglected him-

himselfe. We may rightly say τρυφὴ is their τροφὴ, and πήματα their πάματα.

1 *Crapula fit esca, deliciæ eorum damna:* that is, their dyet is luxury, and each delicy made their malady. And yet none do more waigh against surfet and misdiet than they, but they are like the *Mustipula*, of whom it is sayd in the *Hieroglyphicks*, that she used to bring forth her issue out of her mouth, and swimming with them about her, when she is hungry shee swalloweth them up againe; so they in externall shew spit out the name of surfet, banishing it farre from them, but by their accustomable deadly luxury, againe they embrace it, and hug it in their armes so long, till some incroching disease or other, having had long dominion and residence in them, be past cure of physicke: for we know, *Orus Apollo in Hieroglyphick.*

B

Non est in medico semper relevetur ut æger,
Interdum docta plus valet arte malum.

No earthly art can cure deepe rooted ill,
Not *Æsculapius* with his heavenly skill.

So then, the most exact selfe-knower of all, if hee doe not containe himselfe within

the territories and precincts of reasonable appetite, the *Cynosura* of the wiser dietist, if consorting with misdieters, he bathe himselfe in the muddy streames of their luxury and ryot, he is in the very next suburbes of death it selfe: Yet for this, I confesse that the silver breast of *Nilus* is not vitiated and polluted by others kennel-muddy thoughts and turbulent actions or affections, no more than the river *Alpheus*, that runnes thorow the salt sea, is tainted with the brackish qualitie of the sea, no more than the *Salamander* is scorcht, though dayly conversing in the fire; or chast *Zenocrates* lying with *Lais* is defiled, since hee may well doe it without impeachment to his chastity: so may the heroicall and generous spirits converse with unstayd appetites, and yet not have the least taint of their excesse, but by their divine [*Nosce teipsum*] may be their owne gardians, both for their celestiall and also earthly part: yet we know, *aliquid mali propter vicinum malum*, the taint of ill comes by consorting with ill, and the best natures and wisest selfe-knowers of all may be tied on or constrained to captivate and inthrall their freedom of happy spirit, and to rebel against their owne knowledge.

I wish therefore in conclusion, the meanest, if possible, to have an insight into their bodily estate (as chiefely they ought of the soule) whereby they may shun such things as any wayes may bee offensive to the good of that estate, and may so consequently (being vexed with none, no not the least maladie) be more fit not onely to live, but to live wel: for as the Poet said of death, —— τὸ μὲν θανεῖν οὐκ αἰσχρὸν, ἀλλ' αἰσχρῶς θανεῖν, to die is not ill, but to die ill: so contrariwise of life we may say, it is no such excellent thing to live, as well to live: which no doubt may be easily effected, if they doe abridge themselves of all vain alluring lusts, and teather their appetites within the narrow round plot of diet, lest they runne at randome, and breake into the spacious fields of deadly luxury.

CAP. II.

That the soule sympathizeth with the body, and followeth her crasis and temperature.

INficitur terræ sordibus unda fluens, sayth the Poet: if a water current have any vicinity with a putrified and infected soyle, it is tainted with his corrupt qualitie. The heavenly soule of man, as the Artists usually aver, semblablewise, doth feel as it were by a certaine deficiencie, the ill affected crasis of the body; so that if this be annoyed or infected with any feculent humor, it fares not well with the soule, the soule her selfas maladious, feeles some want of her excellencie, and yet impatible in regard of her substance, through the bad disposition of the organs, the malignancie of receits, the unrefinedneſse of the spirits doe seem to affect the soule: for the second, which causeth the third, marke what *Horace* speaketh.

Horat. ——— *quin corpus onustum*
Hesternis vitiis animum quoque prægravat una,
Atque affigit humo divinæ particulam auræ.

The

The maw surcharg'd with former crudities,
Weighs down our spirits nimble faculties:
Our ladened soule as plunged in the mire,
Lies nigh extinct, tho part of heavens fire.

To this effect is that speech of *Democritus*, who saith that the bodily habit being out of temper, the minde hath no lively willingnes to the contemplation of vertue: that being enfeebled and overshadowed, the light of the soule is altogether darkened: heavenly wisdome as it were sympathizing with this earthly masse, as in any surfet of the best and choicest delicates, and also of wines, is easily apparent. *Vinum*, of it owne nature, is (if we may so terme it) *Divinum*, because it recreates the tyred spirits, makes the mind far more nimble and actuall, and aspiring to a higher strain of wit, τὰς ἐν φιλοφροσύνας, ὥσπερ ἐλαῖον φλόγα ἐγείρει, saith *Xenophon*, it stirs up mirth and cheerefulnes, as oyle makes the blasing flame, yet by accident the unmannag'd appetite desiring more than reason, it doth dul the quicker spirits, stop the pores of the brain with too many vapors and grosse fumes, makes the head totter, lullabees the sences, yea, intoxicates the very soule with a pleasing poyson: as the

Democr. de Natura hum. ad finē Hippocratis

Xenophon in his Convivium: which also Athenæus records in his 11 book Deipnos. out of Xenophon.

the same *Xenophon* sayes, It happens unto men as to tender plants, and lately ingraffed impes, which have their growth from the earth, ὅταν λάβῃ ὁ θεὸς αὖ τὰ ἀγὰν ἀδρόως ποτίζῃ &c. when God doth water and drench them with an immoderate shoure, they neither shoot out right, nor hardly have any blowne blossomes, but when the earth doth drinke so much as is competent for their increase, then they spring upright, and flourishing do yeeld their fruit in their accustomed time: so fareth it with the bodies, and by sequell with the soules of men, if they poure in with the undiscreet hand of appetite, they will both reele to and fro, and scarse can wee breath, at least we cannot utter the least thing that relisheth of wisedome, our minds must needs follow the tempers, or rather the distemperatures of our earthly bodies.

Plato, in whose mouth the Bees as in their hives make their hony combs, as foreintimating his sweet flowing eloquence, he weighing with himselfe that thraldome the soule was in being in the body, and how it was affected, and as it were infected with the contagion thereof, in his Phædrus, as I remember, disputing of the *Idea's* of the mind, said, that our bodies were the prisons and

& bridewels of our souls, wherin they lay as manacled and fettered in gyves. Yea further he could avouch in his Cratylus, and also in his Gorgias. *Socrates* having brought forth a speech to *Callides*, out of *Euripides*, σώματος ζῆν ἐστι κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν, to live is to die, and to die is to live: he sayth there, that our body is the very grave of the soule, καὶ τὸ μὲν σῶμα (saith he) ἐστιν ἡμῶν σῆμα. And sure it is, that whiles this mind of ours hath his abode in this darkesome dungeon, this vile mansion of our body, it can never act his part well, till it step upon the heavenly stage, it will be like *Io* in *Ovid*, who beeing turned into an heifer, when shee could not expresse her mind to *Inacus* her father in words,

So Iulian in an Epistle to Eugenins, 109, hath such a saying σώματος δέσμῳ, *&c. Gorgias.*

Ovid. Metamorph. 1.

Littera pro verbis, quam pes in pulvere duxit, ,,
Corporis indicium mutati triste peregit. ,,

Her foot did speake as on the sand she ranged,
How she, poore soul, was from her self estranged:

Our soule in the body, though it bee not so blinde as a Batt, yet is it like an Owle, or Batt before the rayes of *Phœbus*, all dimmed and dazled: it sees as through a latisse-

window.

window. Being freed from this prison, and once having flitted from this ruinous Tenement, this mud-wald cottage, it is a *Lynceus*: within a *Molewarpe*, without it is an all-ey'd *Argus*: within an one-ey'd *Cyclops*, without a beautifull *Nireus*: within an *Æthiopian Therſites*, without an high ſoaring *Egle*: within a heavy *Struthio Camelus*, an *Æſtridge*, who hath wings, as he in the *Hieroglyphicks* witneſſeth, *non propter volatum, ſed curſum*; not for flying, but to helpe her running: yea, as ſparkles hid in embers, doe not caſt forth their radiant light, and the Sun inveloped in a thicke miſtie cloud, doth not illuminate the center with his golden treſſes; ſo this celeſtiall fire, our ſoule, whiles it remaines in the ſap of our earthly *Prometheus*, this maſſe of ours, it muſt needs be curtained and overſhadowed with a palpable darkneſſe, which doth overcaſt a ſable night over our underſtanding, eſpecially when in the body there is a current of infectious humours, which doe flow over the veines, and ingroſſe the limpid ſpirits in their arteries, the minde muſt needs bee as it were overflowne with a *Deucalions* flood, and bee quickened as a ſilly toyling *Leander* in the

Helleſpont.

Hellespont. What made the minde of *Ore-*
es so out of temper that hee kild his owne
nother, but the bodily *Crasis*? What made
Heracleitus die of a dropsie, having rowled
imselfe in beasts ordure? What made *So-*
rates having drunke the *Cicuta* at *Athens*,
o give his *ultimum vale* to the world, but
hat? What caused that redoubted famous
aptaine *Themistocles*, having drunke Bulls
loud, to take (as we say) his long journey
o the *Elysian fields*? and many others to
ave com'd unto their long home (as may
e seene in the ancient registers of time) and
nany to have beene distracted and frantick?
he distemperature, no doubt, and the evill
abit of the body, wherewith the soule
ath copulation. *Plotin* the great *Plato-*
ist, hee blushed often, that his soule did
arbour in so base an Inne as his body was,
o *Porphyrie* affirmes in his life: because
as hee sayd in another place) his soule
must needes bee affected with the contagi-
ous qualities incident unto his body. The
unning'st swimmer that ever was, *Delius*
himselfe, could not shew his art, nor his
equall stroke in the mudde: a candle in the
anterne can yeeld but a glimmering light
hrough an impure and darkesome horne:
the

the war-like *Steed* cannot fetch his friskes, take his carreers, and shew his curvets, beeing pent up in a narrow roome: so is it with the princely soule, while the body is her mansion, said hee: but this belongs to another *Thesis*, and something before, concerning the soules excellencie, having taken her flight from this darkesome cage, more neere unto the scope at which we must aim. Heare what the Poet sayth in the xv of his *Metamorph.*

Quodq; magis mirum, sunt qui non corpora tantum
Verum animos etiam valeant mutare liquores:
——— Cui quæ so ignota est obscœnæ Salmacis *undâ*
Æthiopesque lacus? quos si quis faucibus hausit
Aut furit, aut patitur mirum gravitate soporem.

Salmac is where the nymph and Hermaphroditus were bound together.

"It is a wonderment that waters can
"Transforme the members and the mind of man:
"Who knoweth not the uncleane *Salmacian* Well,
"The fen where Sun-burnt *Mauritanians* dwell?
"Which cause a frensie, being gulped downe,
"Or strike the sences with a sleeping swoone.

Wee must not imagin the minde to be passible, beeing altogether immateriall, that it selfe is affected with any of these corporall things, but onely in respect of the instruments, which are the hand-maids

of

f the ſoule: as if the ſpirits bee inflamed, he paſſages of the humours dammed up, he braine ſtuffed with ſmoaky fumes, or any hlegmaticke matter, the bloud too hot nd too thicke, as is uſuall in the Scythians, nd thoſe in the Septentrionall parts, who re all men endowed with the leaſt portion f wit and policie: and becauſe theſe inde of people doe as it were croſſe the ighway of my invention, I will treate little of them, neither beſide that which ve have in hand, becauſe it will confirme he fore-written words of *Xenophon* conerning wine. Whom doe wee ever reade f more to quaffe and carouſe, more to uſe rong drinke than the Scythians, and who nore blockiſh, and devoyd of wit and eaſon? nay there was never any learned nan but onely *Anacharſis*, who was inred there: which want no doubt is caued by their great intemperance. For all Vriters well-nigh agree in this, that they vill, as the Poet ſayth, *ad diurnam ſtellam*, or *ſtrenuè pro Ilio potare*, drinke till their yes ſtare like two blaſing ſtarres, as we ſay n our proverbe. *Athenæus* that ſingular cholleć of ſo manifold reading, after hee ad rehearſed *Herod* his hiſtory of *Cleomenes* *Athenæus lib. 10. Deipnoſ. pag. 427.*

nes saith καὶ αὐτοὶ δ' ὅι Λάκωνες, &c The *Lacedemonians* when they would drinke in the cups extraordinarily, they did use this word ἐπισχύθισαι, to imitate the *Scythians*, which also he notes out of *Chameleon Heracleotes* in his booke Περὶ μέθης: when also they should have said to the *Pincerna*, ἔπισχευσον powre in, they used thi word Ἐ'πισχύθισον.

Howsoever wee reade of some particulars, it is manifest if wee peruse the histories, that the most of them are the greatest bouzers and bussards in the world: they had rather drinke out their eyes, than that the wormes should eat them out after their death, as Sir *Th. More* jeasts upon *Fuscus* in his Epigrams: and of all men they have most leaden conceits and drossie wits, caused especially by their excessive intemperance, which thickneth their bloud, and corrupteth their spirits, and other organs wherein the soule should chiefely shew her operation. Give me leave to speake a little of the ayre, how it received into the body, doth either greatly advantage, or little availe the mind. It is certaine that the excellencie of the soule followes the puritie of the heavens, the temperature of the aire: therefore becaus *Bœotia* had

Fusc. speaks thus, Perdere dulcius est potando, quam ut mea servem Erodenda pigris lumina vermiculis.

d very a fennish soil, a grosse and unrefined e, the ancient writers to decipher & sha- w out a dul wit in any one, were wont say, *Bœoticum hic habet ingenium*, This an is as wise as a wood-cock, his wit's in a nsumption, his conceit is as lanck as a shot- n herring. I do not concord with the poet that trivial verse, but I doe carry the com- a a little further, and say,

Andyet it may be gathred by the mucheating.
ἀνδρὲς ἄρι- ςοι ἐ σθίειν.
Athen. l. 10.

œlum non, animum mutant qui trans mare currunt.

t least if I must needs take *cœlum* for aire, will say,

The ayre to vary is not only found,
But wit's a forreiner in forrein ground.

The ayre hath his etymology from the reeke word ἄω, to breath: it consists of ἄλ- ι and ὠμέγα, because the learned say, that it the beginning and ending of mans life: for hen wee begin to live, wee are said to in- ire, when we die, to expire. As the priva- on of the aire deprives vs of our being, and e aire being purged and clensed from his estilent qualities, causeth our well-being; so

the infection of the aire, as in the extinguishing of some blazing comet, the eructation of noysome vapors from the bosome of the earth, the disastrous constellation or bad aspect of some malevolent planet, the damping fumes that the Sun elevates from bogges and fennish grounds, the inflammation of the aire by the intense heat of the Sun (as when in *Homers Iliad*, *Phœbus* is feigned to send forth his direful arrowes among the *Grecians*, & to bring in the pestilence upon them) this infection causeth our bodies first to be badly qualified, and tainted with a spice of corruption, and so by consequent our very soules to be ill affected. *Æneas Sylvius* in his Cosmography writing of the lesser *Asia* records a strange thing concerning the ayre being putrified: he saith, that hard by there is a place termed *Os Plutonium*, in the valley of a certaine mountain, where *Strabo* witnesseth that he sent sparrows in, which forthwith as soon as they drew in the venomous noysome aire, fel down dead. No doubt but the corrupted aire would have had his operation upon other more excellent creatures than were those little birds, if they durst have attempted the entrance in. But to question, What reason can be alledged, that those

Æn. Sylv. ca. 92. de Asia minore.

ose who dwell under the pole, neere the
ozen Zone, and in the Septentrionall cli-
ate, should have such gyantly bodies, & yet
ch dwarfish wits, as many authors doe re-
ort of them? and we see by experience in
avell, the rudeness and simplicity of the
eople that are seated far North; which no
oubt is intimated by a vulgar speech, when
e say such a man hath a borrell wit, as if
e said, *boreale ingenium*; whereof that old
nglish Prophet of famous memory (whom
ne fondly teatmed *Albions* ballad-maker;
e cunnicatcher of time, and the second dish
r fools to feed their spleen upon) *G. Chau-*
r took notice, when in his prologue to the
rankleins tale he sayes,

But sirs, because I am a borrel man; Borell
At my beginning first I you beseech,
Have me excus'd of my rude speech.

The philosophers to this question have
cogitated this answer; to wit, the exceed-
ing chilnesse of the aire, which doth pos-
esse the animall spirits (the chief attendants
of the soule to execute the function of the
gent understanding) with contrary quali-
es, the first being cold and dry, the last hot

and moyst, though this reason most availe fo
our purpose, speaking how the mind can b
affected with the aire, yet I must needs sa
I thinke they are beside the cushion: other
affirm, and with more reason, that they ar
dul witted, especially by the vehement heat
which is included in their bodies, which dot
inflame their spirits, thicken their bloud, an
thereby is a cause of a new grosse, more tha
airy substance, conjoyned with the spirits
for extreame heat doth generate a grosse a
dust choler, which comes to be mixt with th
bloud in the veines, and that it brings a con
densation and a coagulation to the bloud
For their extraordinary heat, it is apparen
by their speedy concoction, and by the exter
nall frigidity of the aire, that dams up th
pores of the body so greatly, that hardly an
heat can evaporate. This also, by deep wels
which in winter time be luke-warm, and i
summer season exceeding cold. Now t
prove, that where the bloud is thickned, an
the spirits inflamed, there usually is a wan
of wit, the great *Peripatecian* himselfe af
firmeth it to be a truth, where he sayth tha
Bulls, and such creatures as have this humo
thick, are commonly devoid of wit, yet hav
great strength, and such living things as hav

atte

:enuated bloud and very fluid, doe exell in it and policie, as instance is given in *Ari-otle* of Bees. We must note here, that this spoken of the remoter parts, neer unto the ole, lest we derogate any thing from the aise of this our happy Island (another bliss-ll Eden for pleasure) all which by a true vision of the climes, is scituated in the Sep-ntrional part of the world, wherein there e and ever have bin as pregnant wits, as rpassing politicians, as judicious understan-ngs, as any clime ever yet afforded under e cope of heaven.

But I do here passe the limits of laconism, heras I should in wisdome imitate the E-ptian dogs in this whole tractate, who do ink at the river *Nilus* Καρπαλίμως κὶ κλο-υως, in hast and by stealth, lest the Croco-le should prey on them, and who doth fit-carry the name and conditions of the cro-dile, no writer is ignorant of. I will end d therfore with the iteration of the thesis, at the soul follows the temper of the bo-, and that while it is inherent in the body, can never partake so pure a light of under-nding, as when it is segregated and made free denizen in the heavenly city and free-old of the saints.

Laconism short pitty sentence or way of speaking

iteration repeating begin again renew.

Corporis in gremio dum spiritus, &c.

When our imprison'd soule once more beeing free,
Gins scale the turret of eternitie,
From whence it once was brought, & captivitane
By this usurping tyrant corps, her bane,
Which subjugates her unto sottish will,
And schools her under passions want of skil
Then shall our soule, now choakt with fenn care,
With Angels frolick in a purer aire:
This low NADIR of darknes must it shend
Till it aloft to th' radiant ZENITH wend

CAP. III.

Whether the internall faculty may be knowne by the externall phyſiognomy.

SOcrates, that was tearmed the Athenian Eagle, becauſe he could looke ſteadfaſtly upon the Sunne, or the rather for his quicke inſight of underſtanding, when a certaine youth beeing highly commended unto him for his rare parts, and admirable endowments, though he had the piercing eyes of *Lynceus*, and could have more than conjectured his qualities, beeing preſented unto him, hee did not looke unto his outward feature and externall hew, ſo demurring to have rendered his approbation of him, but he accoſted him with theſe words, *Loquere puer, ut te videam*, let's heare thee reaſon, youth, that I may ſee what's in thee: (to which *Lipſius* alluding in a certaine Epiſtle of his, *videre & non eloqui, non videre eſt*; to ſee one and not conferre with him, is not to ſee.) *Socrates* inſinuated thus much unto us, that a man may be a *Nireus* in outward ſemblance,

and yet a *Therſites* in his inward eſſence, like the Emperours table, whoſe curtaine was drawn over with Lions & Egles, but on the table were pourtraied Apes, owls & wrens. Or like the golden box that kept *Neroes* beard, perchance the eye of his underſtanding was dazled. as when *Euripides* gave him *Heracleitus* works called Σκότεινα, demanding of him his cenſure; who anſwered, That which I conceive is rare, and ſo I think of that which I do not conceive: having that deep inſight and ſingular wiſdom which *Apollo's* oracle did manifeſt to be in him, hee might eath have perceiv'd the former, & conceived the later. But was not cunning *Zophyrus* judgemen. alſo tainted concerning *Socrates* himſelfe? who ſeeing his deformed countenance, called him an ideot and a dizzard, and an effeminate perſon; and was laught to ſcorn of them that ſtood by for his pains: but *Socrates* ſaid, I augh not, *Zophyrus* is not in a wrong box, for ſuch a natural was I framed by nature, though I have by the ſtudy of wiſdome and philoſophy corrected that which was defective in nature. The philoſopher ſaith, *Vultus eſt index animi*, the eye is the caſement of the ſoule, through which we may plainely ſee it, better than

Petr. Arbit. 5.

Diog. Laert.

Antiſthenes

Antisthenes his pride through the chinks of
is cloake. But our usuall saying is, that the
ongue is the herauld of the mind, the touch-
one of the heart, could a man discern wise
Ulysses only by his countenance: Hear what
Homer sayes of him, *Il.* 3.

— Ἀλλ' ὅτε δὲ πολύμητις ἀναῖξεν Ὀδυσσεὺς Hom. li. Il. 3.
ἐτάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα
πήξας,
Σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
Ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρει φωτὶ εἰοικὼς:
Ῥαίης κένζάκοτόν τιν' ἔμμεναι, ἄφρονα θ' αὔτως:
Ἀλλ' ὅτε δὴ ῥ' ὄπα τε μεγάλην ἐκ στήθεος ἵει,
Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
Οὐκ ἂν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσειε βροτος ἄλλος.

When that discreet Ulysses up did stand,
And swayd the golden scepter in his hand,
Immovable both he and it were found,
Fixing a bashfull visage on the ground:
Most like an Ideot rose he frō his stool, (fool;
Thou mightst have deem'd him angry, or a
But when hee spoke, his plenteous words did flow
Like to thick falling flakes of winter snow.
Ne any couth his wits so highly strain,
As wise Ulysses in his flowing vain.

Which

Which also *Tryphiodorus* the Egyptian Poet that writ of the sacking of Troy, set down elegantly to the same effect of *Ulysses*.

Tryphiodor. the Egyptian Poet.

——— Ὀδυσσῆϊ παρίςατο θοῦρις Αθήνη
Ἀνδρὸς ἐπιγρίουσα μελίχροϊ νέκταρι φωνὴν
Πρῶτα μὲν ἑςήκει κενεόφρονι ἀνδρὶ ἐοικὼς,
Ὄμματος ἀςρέπτοιο βολὴν ἐπὶ γαῖαν ἐρείσας:
Ἄφνω δ' αἰενάων ἐπέων ὠδῖνας ἀνοίξας
Δεινὸν ἀν' ἐβρόντησε καὶ ἱερίης ἄτε πηγῆς
Ἐξέχεεν μέγα κῦμα μελιςαγέος νιφετοῖος.

By him impetuous Minerva stood,
And drencht his throat with honey-Nectar flood:
A mope-eyd fool he rising, first was deem'd,
Because with Tellus to consult he seem'd:
A ratling murmur oft his voice affords,
Opening the ore-flowing spring-head of his words:
Like torrēts of mellifluous snow 'fore th' sun,
His sacred Hippocrene gins to run.

So *Æsope* the witty fabulist, as wee may reade in his life, what deformity wanted he externally? and what beauty had he not internally? likewise *Galba*, on whom *Tully*, (seeing

seeing his ill shap'd limbs, and his excellent wit) had this conceit, *Ingenium Galbæ male habitat: Galbaes* wit lodges in a base Inn. And *Sappho* that learned poetresse had the same naturall default for her outward lineaments, yet had more rare gifts of mind: shee thus spoke of her selfe:

—— *Ingenio formæ damna rependo meæ.*

Th'ill favor, and deformity of face,
With vertues inward beauty I do grace.

Againe, all is not gold that glistreth, every Persian nose argues not a valiant *Cirus*; we often see *plumbeam machæram in aurea vagina*, and the Cynick sayd in *D. Laertius*, concerning a yong man, that was well proportioned, and spoke ill, A leaden rapier in a golden sheath. Wrinckled faces and rugged browes lurke under smooth paint: the fair brancht Cypres tree fruitles & barren: a putrified nutmeg gilded over: *Diomedes* his brazen armor shine like gold: *Æsops larva (O quale caput, & cerebrum non habet)* a rare head, but no brains: Many a gaudy outside, and a baudy deformed inside; a wooden leg in a silken stocking: so a faire and

In Pario tumulo putridũ cadaver; marmoreus carcer, impius fur. Iul. Scal. Epidorpid. l. 40 Looke Hippol. de Consil. & Consiliar. p. 101

and beautifull corps, but a foule ugly mind. We see a beautiful *Paris*, of whom *Coluthus* the Theban sayes, when *Hellena* carried him to her chamber,

κόρον δ' οὐχ εἶχεν ὀπωπῆς

Her eies could never be glutted with gazing on him: & yet his judgment was in the wain in giving the golden ball to fading beauty, which is but a pleasant poyson, only a letter of commendation, as *Seneca* cals it, a dumbe praise, yea a very somthing of nothing. But howsoever it come to passe that in some particulars it holdeth thus, it is not true in generall: for as a fox is known by his bush, a lion by his paw, an asse by his ears, a goat by his beard so easily may a man be discerned, I mean the excellencie of his soul, by the beauty of his body, the endowments of the former, by the complements of the later. When I do gaze with a longing look on the comlinesse of the feature without, I am more than half perswaded of the admirable decencie within: as when I see the resplendent rayes of the Sun, it bewraies the Sun hath a compleat light within: the clearer and fairer the fountaine is to the eye, the sweeter it will

prove

ove unto the taſt: the pureſt waters are di-
lled from the choiceſt flours: foul vices are
ot the of-ſpring of fair faces; a vulgar weed
ues not from the ſilke-wormes ſmoother
red: the Hyblæan Bee ſucks no ſweet ho-
y out of the poyſonous hemlock: when we
e a body as framed and wrought out of the
ureſt virgins waxe, as tempered with the
nning hands of beauty and favor, inriched
ith the very prodigality of nature, which
lature, and beauty it ſelf would be abaſhed
nd even bluſh to behold, ſhall wee ſay this
olden mine affords leaden mettal? *Raram*
cit miſturam cum ſapientiâ forma, ſaith
etronius Arbit. and the other, *gratior eſt*
ulchro veniens è corpore virtus. Doe they
peake as though it were a wonder, a rare
ing to ſee wit, wiſdome, and vertue jump
one with beauty? let him ſpeak, that day-
ſees not the contrary: I think (though not
ver) wiſe men will judge ever according
o the proportion of members, not laugh
ndly, as they did at the Embaſſadours that
ere deckt and adorned with pretious
earles, fooliſhly adoring their pages for
emſelves, whom they deemed to have bin
e Embaſſadours, for their plaineneſſe.
here's none ſo blind, but *Apolloes* ſpecta-
cles

Sir Thomas Moor, in his 2 of the Vtopia.

cles wil make him see, if a man be endowed with wisdom, and have *Tiresias* bright lamp of understanding, the true candle of *Epicte-tus*, which is to be held at a far greater price, but he may easily see by them, what a man is at the first glance, his inward vertues by his outward gifts: and *Socrates* no doubt could eath have yeelded well-nigh as sincere a judgement concerning him, of whom we whilome spake, by meerely beholding of his beautifull lineaments, as by hearing of his speeches ornaments. But hee did it perchance to be a pattern of true knowledge to ignorance, who hath not a judicious eye, and which is prone to censure too far by the outward resemblance: or else to instruct knowledge it selfe in this, that alway to see is not to know.

Who canot see also the deformity of the soul by the blemishes of the body? though it be not a truth in every particular, as not in the former. Heare what the poet affirmes in an epigram upon a low-pac'd lurdain,

Tardus es ingenio ut pedibus, natura etenim
Exterius specimen quod latet interius.

Thy leaden heels no golden wit doth show,

r inbred gifts by outward lims we know.

Who could not have cast *Thersites* his wa-
,with but once looking upon the urinal,as
: say,seeing in his body so great deformi-
he sure would have averred, that in his
ul there was no great conformity: hee had
e note especially, which is a bad signe in
y siognomy,which *Homer* reckons as one
his mishapes,

Φοξος ἦν κεφαλήν ——

cuminato erat capite, his head was made
:e a broch steeple sharp & high crown'd,
hich among all physiognomers imports an
affected mind. Who is ignorant, that men
greater size are seldom in the riggt cue,in
e witty vain? who knowes not that little
s denotate a large cheveril conscience? a
eat head,a little portion of wit? goggle eys
lark-staring fool? great ears to be a kin to
idas, to bee a metamorphos'd *Apuleius*?
acious breasted,long liv'd? a plaine brow
ithout furrows to be liberall? a beautifull
ce most commonly to note the best com-
exion? Who knows not that μαλακότεροι
ρχι, &c. they that be soft fleshed are more
wise,

wise, and more apt to conceive. And *Albertus* sayes, that these are the signes of a wit as dul as a pig of lead, to wit, thicke nailes, harsh haire, and a grosse hard skin : the last wherof was verified in *Polidorus* a foole, of whom *Ælian* makes mention, who had such a hard thicke skin that it could not bee pierced through with pricking. Who is not acquainted with this of the Philosopher, that παχεῖα γαςὴρ λεπτότατον ὀυ τίκτει νόον, a fat belly hath a lean ingeny, because much meat affects the subtil spirits with grosse and turbulent fumes which doe darken the understanding. And this is set down by a moderne English poet of good note, pithily in 2 verses

Fat paunches make leane pates, and grosser bits
Enrich the ribs, but bankerupt quite the wits.

Wherfore the *Ephori* among the Lacedemonians were wont (not as *Artaxerxes* did lash the coats of his captains when they had offended) to whip their fat fools naked, that they might become leane; saying unto them, That they were neither fit for action nor contemplation; untill they

wer

ere disburthened of their fogge.

CAP. IV.

That a dyet should bee observed of every one.

finister false partial.

THe ancient Aphorisme is, *Qui medicè vivit, miserè vivit*, he that observes a ict dyet is seldome at ease: which finister position is not to bee approved. Rather us, he that lives under the hand of the unilfull Empirick is ever in feare and peril of ath: for unlesse the physitian wisely obrve the disease of the patient, how hee is ected, the time when, the climate where, e quantity how much, his age & strength, s complexion, with every circumstance, he ay prescribe a potion of poyson for an andotum or preservative. Therefore as *Dionsius* the Tyrant would never have his ard shaved, because he feared the razour ight cut his throat, so using hot burning les wherewith he often singed his haires: were it good for every patient not to bee o ventrous, but fear to fall into the hands the inexpert physitian, I meane empirical,

as also the methodist or dogmatist if they be chiefely noted to give usuall probatums to try conclusions, that will in a trice bee as *Æsculapius* his drugges, either *ad sanitatem* or *mortem*, to health or death: (such as *Hermocrates* was in the Poet, of whom *Andragoras* but dreaming in his sleepe, died ere morning, hee stood in such feare of him:) whereas in true Physicke there is a time with diet for preparation, a time for operation, another for evacuation, and a time for restauration: these cannot on a sudden be all performed without great hazard of the patients life, and the agents credit. But as it is a point of wisedome not to approve of some, so it is a fondlings part to disallow all; chiefely so to stand in feare of all, as he did in *Agrippa*, who never saw the Physitian but he purged: and it is meere folly at an exigent, either not to crave the helpe of the Artist, or not to use a physicall diet, if it be prescribed by wisedome; we must not imagine that any man in an extremity, if he live *medicè*, that hee lives *miserè*. For Physicke in time of need, and a golden diet, is the only means under heaven to prolong the dayes of man which otherwise would

Mart. li 6. Epig. 53.

ould be abbreviated: I do not speake a-
inst the divine limitation. What saith the
hoole of diet.

one gulæ metas, ut sit tibi longior ætas;
Esse cupis sanus? sit tibi parca manus;

et meager appetite be reasons page,
et hunger act on diets golden stage:
et sparing bits go downe with merriment;
ong live thou then in th' Eden of content.

Thus the verses are to bee understood;
ough the covetous *Incubo's* of the world
ho live like *Tantalus, inter undas siticulo-*
, have appropriated the sense to their own
se, after a jesting manner, saying it should
ot be *gulæ*, but *auro*, referring also *parca ma-*
us to *avaritia*.

one auro metas ut sit, &c.

The allusion to Martial; where hee sayes; Cujus luxas area flagellat opes.

ith iron lashes scourge thy gadding gold,
he sight of it revives thee being old:
nd wilt thou live in health & merry cheare;
hen live in wealth, and give not a deneere.

So they will understand *parca manus*;

but this by the way. Temperance and a dyet should bee used in all things, lest that wee leaving the golden meane, and with corrupted judgements embracing the leaden extreamitie (kissing with *Ixion* a shadow for the substance, a meere cloud for *Juno*) swimming as it were with the eddy and current of our base humours, wee doe perish on the sea of voluptuousnesse, long before wee come to our wished port. But *Julian* the Apostata sayes in his *Misop.* ὄνομα σωφροσύνης ἀκούομεν μόνον, ἔργον οὐχ ὁρῶμεν, τί πότ' ἐστιν οὐκ ἴσμεν. We all are such Dullards, that we onely heare of the name of temperance, but what value it is of, what happy effect it hath, we are altogether ignorant, at least we never use it. We be like to the *Athenians*, of whom *Anaximander* sayd, that they had good lawes, but used ill; we nourish serpents in our own bosom, our vile affections, following their swinge so long, till they sting us to death.

A diet consists properly in a temperate use of meats and drinkes, secondarily of sleepe, Venus, vesture, mirth, and exercise. First wee must observe a diet in our feeding, to eat no more than will suffice nature, though at one time more than another

ner, as the proverbe runnes: A little in the morning is enough, enough at dinner but little, a little at night is too much: we must not at any time or occasion cram our mawes with Persian delicates, and glut our selves like Epicures with delicious viands: not eate like the *Agrigentines*, of whom *Plato* sayes, Οἱ Ἀκραγαντῖνοι οἰκοδομοῦσι ὡς ἀεὶ ζησόμενοι, ἑστιῶνται δὲ ὡς ἀεὶ ἀποθνῄσκοντες. So *Ælian* also testifies of them: *Agrigentini ædificant quidem quasi semper victuri, convivuntur quasi semper morituri*: they build as if they might ever live, and banquet as if they were always about to die. We must call to mind *Epictetus* his saying, ἐπὶ τὸ σῶμα, wee must use such things as serve our bodies, unto the use of our soules, as meat, drinke, array, and the like: not to satisfie our beastly appetite. Herein is our default in this, when we make our βορὰν, βοσκὴν, that is, our dyet our surfet; as wee spoke of some before. For drinkes, we must not like bouzers carouse boule after boule to *Bacchus* his diety, like the Grecians, nor use smaller cups in the beginning of our banquet, more large and capacious bouls the later end: we must not like *Lapithes* make our selves home-madde: wee must

not so highly account wine as *Brito* did, who made his stomacke the caske or wine-vessel, of whom *Vulteius* thus speaks:

Io. Vulteius, in his 1 hendecas.

Brito *tam pretiosa vina credit,*
Vt ventrem faciat cadum amphoramque,

So the Comedy, *Quasi tu lagenam dicas ubi vinum solet esse Chium.* *Palinurus* call the old wife a flagon or stone bottle fo wine. We wil, having so good an occasion to speake of so good a subject, incidentl treat a little of wine, of the vertues thereo whether it be also good, and diet drinke fo all complexions: suffer mè a little, *tam joc quàm serio.* Ὄϊνος, Wine, saith *Plato* in h *Cratylus*, it comes of ὀίησις, because it fil the mind with variety of opinion and con ceit, &c. *fœcundi calices quem, &c.* or it derived, ἀπὸ τῆς ὀνήσεως, of helpe, which *H mer* proves —— ὀνήσεαι αἴκε πιῆσθαι, It will helpe if thou drinkest it, That *Cypr an* Poet saith,

Curcul. act. 1. scæn. 1.

Ὄϊνόν τοι Μενέλαε θεοὶ ποίησαν ἄριστον
Ὀνητοῖς ἀνθρώποισιν ἀποσκεδάσαι μελεδῶνας

The gods, O *Menelaus*, have given stro

wi

vines unto mortall men to dispell cloudy ares. *Henry Stephane* in the imitation of hat old verse in the Poet, thus speaks:

Nulla salus lymphis, vinũ te poscimus omnes. *Hen. Steph. in parodijs suis.*

A fig for Thales *watery element,*
Lyæus *wine we crave, wits adjument.*

And for wine, especially for larger raughts, *Clemens* sayes a yong man in the ot meridian of his age ought to bee abstenious: and he wils such a one to dine somemes with only dry things, and no moisture, uch lesse distemperatly hot, that so the suerfluous humidity of his stomack may bee acuated. He shewes also that it is better (if man do drink) to take wine at supper, than t dinner, yet a little modicum ὀ μέχρι τῆς βρεως κρατήρων, *non ad contumeliæ crateras.* And for old men they may use it more laishly, by reason of their discreet reason and ge, wherewith as he speakes, with a double nchor cast into the quiet haven, they can nore easily abide the brunt of the tempest f desires, which is raised by the floods of heir ebriety. *Clem. pædag. cap. 2.*

Of all complexions, the mean of wine

is soveraigne for the phlegmatick, and helps the melancholicke: for the other two hotter, it little rather serves for inflammation than conservation, in both the first it helpes concoction, infuses a lively heate into the benummed faculties, cheeres up the dul and drowping spirits, puts to flight the fable night of fond phansies, purges out the feculent lees of melancholy, refines and purifies the inward parts, opens the obstructions of the veines, like *Medea's* drugs, makes one yong againe, it will make of a puling *Heraclitus*, a laughing *Democritus*, and it will make of *Democritus* an *Heraclitus*.

„ *On weeping* Heraclite, *thou'r dost frowne,*
„ *Thou saist thy patern's laughing* Democrite;
„ *But while thou laughst the tears fal trickling*
„ *Thou'rt thē beholden unto* Heraclite (*down,*
„ *God* Bacchus *sayes, tears he hath lent to thee,*
„ *More to set out thy mirth and jollity.*

Papaver, vinū, mandragoras somnum provocant. Arist. de somn. & vigilia.

Oīvos, &c. sayth *Xenophon* (in the place before mentioned) Wine lulls asleepe the mindes of men, and like *Mandragoras* mitigates sorrow and anguish, and calmes the roughest tempest of whatsoever mote vehement imagination, sourgeth in any man;

n, making him voyd of all perturbati-
, as *Crocus* is free from infecting poyson,
is like the *Lapis Alchymicus*, the Phi-
ophers stone; which can convert a lea-
n passion into any golden sweet content;
hich passion goeth chiefely hand in hand
ith melancholy, they beeing combined
d linckt together like the *Gemelli* of
ippocrates, who never but by violence
ere dis-joyned the one from the other.
ine is diversly tearmed of the Poets, The
its pure Hippocrene, the very Heli-
nian streame, or Muses fount, wherein
ey bathe their beautious limmes, as in
e transparent and limpid streames of Pa-
dise, or the *Galaxie* or milky way it self,
them celestiall swimmers: It is an ex-
acted *Elixar*, a Balsame, a quintessence,
e *Ros solis* to recall the duller spirits that
e fallen as it were into a swoune. Inven-
on and smooth utterance doe follow *Bac-
hus*, as the *Heliotropium* or *Caltha* is
voont to move with the Sunne: for if
e wit be manacled in the braine, as pent
p in closer prison, or the tongue have a
naile-like delivery, her speech seeming
s afraid to encounter with the hearers
pprehension, wine will make the one

as

as nimble footed as *Heraclitus* was, who could runne upon the toppes of eares of corne without bending their blades: and the other as swift as winged *Pegasus*, words flowing with so extemporary a streame, that they will even astond the hearer. Wine is another *Mercuries Caduceus*, to cause a sweet consent and harmony in the actions of the soule, if it chance there bee a mutiny, to charme (beeing of the nature of the *Torpedo*) and cast all molestation and disunion into a dead sleepe; as the Fife is wont to physicke the vipers sting; or as *Orpheus* his hymne did once allay the Argonauticks storme. It is called of the Hebrewes, יד *Jaiin*, sayes one, *quasi* יד נפש, *Jaad nephesh*, the hand of the soule, or ימין *Jamin*, the right hand of the minde, because it makes any conceit dexteticall, one of the two things for which a pregnant Poet (as imagine of *Homer*, *Naso*, or any other) especially is to be admired; as *Aristoph.* saith, who brings in *Æschilus* asking of *Euripides*, why a Poet ought to be had in so high esteeme? Who answered, —— Δεξιότητος [ἕνεκα] καὶ νουθεσίας: That is, for his dexteritie of wit, and his taxing and disciplining the world with his all-daring satyricall pen:

Cor. Agrip

Arist. Ranæ act. 4. scæ 2.

it

makes him right eloquent, and speak with ively grace;

quantum debes dulci facundia Baccho?
Ipse vel epoto Nectare Nestor ero.

Fred. Millemanus.

low much to wit doth Dithyrambus owe,
ince after wine the ebbing'st wit doth flow?

It makes a Poet have a high straine of intention in his works; farre beyond the ulgar veine of *Aquæ potores*, water drinners. This invested *Homer* with a —— *lauribus arguitur, &c.* The Muses are commended for a —— *vina oluerunt, &c.* *Cato* had his —— *Sæpe mero incaluit virtus*, This made the Castalianist or Poet of vore, to be esteemed and tearmed the —— A per se A of all Artists, the *summa totalis* of wit: the second dish, the marmalad and sucket of the Muses: the gods *Nepenthe* of a soule halfe dead with melancholy: the seaven mouth'd *Nilus*, or seven flowing *Euripus*, of facultie: the load-stone of lively conceit: the paragon darling, and one eye of *Minerva*, as *Lipsius* termes him. Yet moderation is presupposed, for there is no thing, whose eminence may not have an in-

Hor. ep. li. 1.

Car. 5. lib. od. 21.

Of a Poets praise looke Æneas Sylvius.

inconvenience, as the Linx hath a quick eye, but a dull memory, so the Polypus *suavis ad gustum*, but *difficilis ad somnum* and much more in things is their inconvenience, whose eminence is made inconvenience: so, much wine ravisheth the tast but bewitcheth and stupifieth all the other senses, and the soule it selfe. Take it sparingly, and it rapts one up into an Elysium of diviner contemplation, not inthralling the minde (as excesse is wont) but endenizing it into an happy freedome and ample liberty.

An Apostroph. to the Poet translated.

The quench thy thirst in th' Heliconia spring
Unloose the fetters of thy prisoned braine:
To let invention taper one e aloft,
In a levolto's imitation,
With Arioſto's *nimble genius,*
Beyond a vulgar expectation:
Then mount to th' highest region of conceit,
And there appeare to th' gazing multitude,
A fiery meteor, or a blazing starre,
Which hap may cause a penury of wit,
To those that happily do gaze on it.

Nothing elaborates our concoction more than

n sleepe exercise, and wine, say the Philo-
iers, but the wine must be *generosum*,
ot *vappa*, it must not have lost his
ad.

Three things note in the { *Color*, *Odor*, *Sapor*, } podnesse of wine:

i hac tria habeat tum [*Cos*] *dicitur, ex orbus literis harum præcedentium vo-um*; Then is it pure, and the whetstone of mans wit, when it hath a fresh colour, a veet fuming odour, and a good relishing iste. That there is a great help in it against elancholy, it may appear by *Zeno* the crab ced Stoick, who was σχυθρωπὸς ἀναθὶς, moved with no affection almost, but as soone as hee ad tasted a cup of Canary, he became of powting Stoicke, a merry Greeke, *merum sororem admit: Bacchus* is a wise Collegian, who admits meriment, and expels dreriment: sorrow carries too pale a visage to onsort with his Clarez deity: but howsoever I have spoken largely of the praise of , and somewhat more merrily than perhaps gravity requireth, I wish all, as in all rinkes, so in wine especially, to observe a liet, for the age, the complexion, time f the yeare, quantity, and every circumtance.

Heidelfeldus in his Sphinx philosophica. Vel Hebr. כ׳ם *ipsa calix. non adulterat.*

There

There is also a diet in sleepe, we must not breake our selves upon our beds of downe, and short so long;

Persius. *Indomitum quod despumare falernum*
Sufficit, & quintâ dum linea tãgitur umbrâ

as would suffice us to sleep out our surfet till high noon. We must not imitate *Cornelius Agrippa's* Dormouse, of whom he reports, that she could not be awoke, til being boiled in a lead, the heat caused her to wake out of her sleep, having slept a whole winter. We must not sleep like *Solomons* foole, who will never have enough till he come to his long sleep. Rather must wee take the Delphind to be our patterne, who doth in sleeping alwayes move from the upper brimme of the waters, to the bottom. Like the Lion, which alwayes moves his taile in sleeping. *Aristotle*, as *Marsius* affirmes, as others, both *Alexander* the great, and also *Iulian* the Apostata, were wont to sleep with a brasen Ball in their fists, their arms stretcht out of bed, under which there was placed a brasen Vessell, to the end that when through drowsines they begin to fall asleep the ball of brasse falling out of their hands on the same met-

Degline. Tota mihi dormitur hyems, & pinguior illo. Tempore sũ quo me nil nisi somnus alit.

tal

l the noise might keepe them from sleepe moderatly taken: which men of renown d fame do so greatly detest, as being an ut- r enemy to all good exploits, and to the ule it selfe. The Poet *Iul. Scaliger* thus eakes of sleepe in the dispraise of it:

Iul. Scal. l. 2 Epidorpidũ.

romptas hebetat somniculosa vita mentes; ivum sepelit namq; hominem hæc mortis imago.

Sleep duls the sharpest conceit, this image f death buries a man quick. How we ought to demean our selves for sleepe, what beds re most fit to repose our limbs upon, what uantity of repast we must receive, as also he inconvenience that redounds unto our odies by immoderat sleep; excellent is that hapter of *Clemens*, in the 2 of his *Pedagog.* irst, he adviseth us to shun τὰς ὑπερμαλακοτέρας, beds softer than sleep it self, affirming that it is dangerous and hurtful to lie n beds of Down, our bodies for the softnes hereof καθάπερ εἰς τὸ ἀχανὲς καταπιπτόντων, s falling and sinking downe into them, as nto a vast, gaping, and hollow pit. These eds are so farre from helping concoction, hat they inflame the naturall heate, and putrifie

Clemens. pædag. cap. 9.

putrifie the nourishment. Again for sleepe, it must not be a resolution of the body, but a remission, and as hee saith, —— ἐπεγερτικῶς ἀπονυσαι τέον, we must so sleepe, that we may easily be awaked: which may easily be effected, if we doe not overballise our stomacks with superfluity, and too delicious viands.

The manner also of sleepe must bee duely regarded, to sleepe rather open mouth'd than shut, which is a great help against internall obstructions, which more ensweeteneth the breath, recreateth the spirits, comforteth the braine, and more cooleth the vehement heate of the heart. Sleeping on our backe is very dangerous and unwholsome, as all Physitians affirme, because it begetteth a superaboundance of bad humours, generates the stone, is the cause of a lethargie in the backe part of the head, procureth th running of the reines, especially if a man lie hot, as upon feathers, which greatly impaires mans strength, and affects him with a vitious kinde of soaking heate; it is also the meanes to bring the *Ephialtes*, which the vulgar sort tearme the night-mare, or the riding of the witch: which is nothing else but a disease proceeding

Of the Ephialtes or the Night-mare.

ng of grosse phlegme in the orifice of the macke, by long surfet, which sends cold vapours to the hinder cels of the oystned braine, and thereby his grosse-sse hinders the passage of the spirits de-ending, which also causes him that is af-cted, to imagine hee sees something op-esse him and he heavily upon him, when deed the fault is in his braine, in the hin-r part onely, for if it were and had pos-sion of the middle part, the fancie should hindred from imagining: which also mes to be tainted with darksome fumes, cause it formes and feignes to it selfe vers visions of things which have no exi-nce in verity; yet it is altogether obscu-l: and it may bee proved specially to lge in that part, I meane in the head, cause of the want of motion in that part efely. This disease never takes any but nile they lie upon their backes. There another diet for *Venus*, wee must not nd our selves upon common curtezans: must not be like Sparrowes, which as the ilosopher sayes, goe to it eight times in houre; nor like Pigeons, which twain feigned of the Poets to draw the ariot of *Cytherea*, for their salacitie:

but rather like the stock-dove, who is called *palumbes, quoniam parcit lumbis*; as contrariwise *columba, quippe colit lumbos*, because she is a venerous bird, it were good to treat in *Carneades* his steps for chastity, & follow *Xenocrates* example, who as *Frid. Millemanus* reports, was caused to lie with a curtesan all night for the triall of his chastity: whom the curtesan affirmed in the morning, *non ut hominem sed ut stipitem prope dormisse*, not to have laydby her as a man, but as a stock.

Valer. Max. and Frid. Millemanus

For our exercise, wherein a diet also is to be respected, it must neither bee too vehement, nor too remisse, *ad ruborem, non ad sudorem*, to heat, not sweat. There be two other, the one of nutriment, the other of attyre, which are in physicke to bee had in account, which for brevity I passe over, *malem enim*, as he saith, *in minimo peccare, quam non peccare in maximo*. But note here, that the first diet is not onely in avoiding superfluity of meats, and surfet of drinkes, but also in eschewing such as are most obnoxious, and least agreeable with our happy temperate state: as for a cholerick man to abstain from all salt, scorched dry meats, from mustard, and such like things as wil aggravate his malignant humour; all hot drinks and enflamin

wines

vines: for a sanguine to refraine from all vines, becauſe they ingender ſuperfluous bloud, which without evacuation wil breed either the frenſie, the hemoroids, *ſputum ſanguinis*, dulnes of the braine, or any ſuch diſeaſe. For phlegmatick men to avoid all thin rheumatick liquors, cold meats and ſlimy, as iſh and the like; which may beget crudities n the ventricle, the Lethargy, dropſies, catarrhs, rheumes, and ſuch like. For a melancholy man in like manner to abandon from himſelfe all dry and heavy meats, which may ring an accrument unto his ſad humor, ſo a man may in time change and alter his bad omplexion into a better. We will therfore onclude, that it is excellent for every complexion to obſerve a diet, that thereby the oule, this heavenly created forme, ſeeing it ath a ſympathy with the body may execute er functions freely, being not moleſted by his terreſtriall maſſe, which otherwiſe will e a burthen ready to ſuppreſſe the ſoule.

CAP. V.

How man derogates from his excellencie by surfet, and of his untimely death.

AS Natures workemanship is not little in the greatest, so it may bee great in the least things: there is not the abjectest nor smallest creature under the firmament but would astonish and amaze the beholder, if hee duely consider in it the divine finger of the universall Creator: admirable are the workes of art even in lesser things, ὡς γὰρ ἐν ὀλίγῳ πολλὰ δηλοῦται, *Little works shew forth great artificers.* The image of *Alexander* mounted upon his courser, was so wonderfully portrayed out, that beeing no bigger than might well be covered with the naile of a finger, he seemed both to jerk the steed, and to strike a terrour and an amasement into the beholder. The whole *Iliad* of *Homer* were comprised into a compendious nut-shell, as the Orator mentions, and *Martial* in the second of his Distichs. The *Rhodes* did carve out a ship in every poynt absolute, and yet so little, that the wings of a flie might easily hide the whole ship

Mart. Ilias & Priami regnis inimicus Vlysses.

Multiplici pariter condita pelle jacente.

hip. *Phydias* merited great prayse for his carabee, his Grasse-hopper, his Bee, of which, sayth *Julian*, every one, though it were framed of brasse by nature, yet his art did adde a life and soule unto it. None of all these workes, though admirable to the eye of Cunning it selfe, may enter into the lists if compare with the least living thing, much lesse with that heavenly worke of workes, Natures surquedry and pride, that little world, the true patterne of the Divine image, Man, who if hee could hold himselfe in that perfection of soule and temperature of body, in which he was framed, and should by right preserve himselfe, excells all creatures of the inferior orbs, from the highest unto the lowest; yet by distempering his soule, and mis-dieting his body inordinately, by surfet and luxury, he far comes beneade many of the greatest, which are more continent, and some of the lesse creatures, that are lesse continent. Who doth more excell in wisdom than he? who's more beautified with the ornaments of nature? more adorn'd with the adjuments of art? indowed with a greater sum of wit? who can better presage of things to come by naturall guesses? who hath a more filed judge-

Julian in an Epistle to Georgius the Bishop of Alexandria.

ment ? a soule more active, so furnished with all the gifts of contemplation ? who hath a deeper insight of knowledge both for the Creator and Creature ? who hath a body more sound and perfect ? who can use so speciall meanes to prolong his dayes in this our earthly Paradise ? and yet we see, that for all this excellencie and supereminence, through a distemperate life, want of good advice and circumspection, by embracing such things as prove his bane (yea sometimes in a bravery) he abridges his owne dayes, pulling downe untimely death upon his owne head : hee never bends his study and endeavour to keepe his body in the same model and temper that it should bee in. Mans life, sayth *Aristotle*, is upheld by two staffes : the one is θερμότης, naturall heate, the other is ὑγρότης, radicall moisture : now if a man doe not with all care seeke to observe an equall portion and mixture of them both, so to manage them that the one overcome not the other ; the body is like an instrument of musicke that when it hath a discordancy in the strings is wont to jarre, and yeelds no melodious and sweet harmony, to go unto the Philosophers owne simile ; our heate is like the flame

Aristot. lib. de longitud. & brevitate vitæ.

me of a burning lampe; the moisture like
e foieson or oyle of the lamp, wherewith
continues burning. As in the lamp, if there
: not a symmetry and just measure of the
ne with the other, they will in a short time
e one of them destroy the other. For if the
:at be too vehement, and the oile too little,
e later is speedily exhausted; and if the oile
: too aboundant and the heate too remisse,
e fire is quickly suffocated. Even so it fares
ith these two in the body of man: man
ust strive against his appetite with reason,
shun such things as do not stand with rea-
n; whatsoever will not keepe these
their equality of dominion must be avoi-
:d unlesse we wil basely subject our selves
fond desire, which is (as wee say) ever
ith childe. To what end is reason placed
the head as in her tower, but that she may
le over the affections, which are situated
r under her: like *Æolus*, whom *Virgil*
ineth to sit in a high turret, holding the
epter, and appeasing the turbulent winds,
hich are subject unto him. Thus *Maro* de-
ribes him:

——— *celsâ sedet Æolus arce,*

Sceptra tenens, mollitq; animos, & temperat iras,

We must especially bridle our untamed appetite in all luxury and surfet, which will suddenly extinguish our naturall flame, and suck up the native oile of our lively lampe ere wee be aware, and die long before the compleat age of man, as many most excellent men we read of, have brought a violent death upon themselves, long before the leal of their life was expired, though not by that means: for death is of two sorts, either naturall or violent. Violent, as when by surfet, by mis-diet, by sword by any sudden accident, man either dies by his own hand, or by the hand of another. This is that death whereof *Homer* speaks:

Εἷλε δὲ πορφύρεος θάνατος καὶ μοῖρα κραταιή.
Cepit illũ purpurea mors & violenta parca

He died suddenly by one forcible stroke so purple death is to be understood, of *Purpura* or *Murex*, the purple fish, who yeeld her purple-dying humour, beeing but once strucke, as they that be learned know, for this accidentary death instance might be given of many.

Ana

Anacreon died, beeing choaked with the ernell of a Rayſin : *Empedocles* threw imſelfe into *Ætna's* flakes, to eterniſe is memory. *Euripides* was devoured by *Thracian* Curres. *Æſchilus* was kild with Tortoiſe ſhell, or as ſome write, with a Deske that fell upon his head while hee was writing. *Anaximander* was famiſhed to leath by the *Athenians*. *Heraclitus* died of dropſie, being wrapt in oxen dung before he Sun. *Diogenes* died by eating raw *Polypus*. *Lucretia* ſheathed her knife in her owne bowels, to renowne her chaſtity. *Regulus* that worthy Roman mirrour, rather han he would ranſome his own life by the leath of many, ſuffered himſelfe to be rould o death in a hogſhead full of ſharpe nailes. *Menander* drownd in the Pyræan haven, as *Ovid* in his *Ibis* witneſſeth. *Socrates* was poyſoned with chill Cicuta. *Homer* ſtarved himſelf, for anger that he could not expound the riddle which the fiſhers did propound unto him : when he demanded what they had got, they anſwered,

Ὅ σ' ἑλομεν λιπόμεσθα, ὅσ' οὐχ ἑλομεν φερόμεσθα *Plutarch.*

What we have taken, we have left behind,

What's

What's not taken, about us thou mayst finde.

Eupolis the Poet was drown'd, &c. For a naturall death, every man knowes, it is when by the course of nature a man is come to the full period of his age so that with almost a miracle, a man can possibly live no longer: as all those Decrepits, whom *Plautus* calls *silicernij, capularij, senes Acherontici*, all old men, that dying are likened to apples, that beeing mellow, of their owne accord fall from the trees. Such a one, as *Numa Pompilius* was, the predecessor of *Tullus Hostilius* in the kingdome, whom *Dionysius Halicarnassæus* highly praised for his vertues, at length comming to speake of his death, says: but first, he lived long with perfect sense, never unfortunate, and hee ended his dayes with an easie death, being withered away with age: which end happeneth more late unto the sanguine, than to any other complexion, and the soonest comes upon a melancholicke constitution. Few die naturally, but wise men who know their tempe's well, many die violently by themselves, like fooles who have no insight into themselves: especially by this great fault of surfet, partly by the ignorance of their owne

Dionys. Halicarn. lib 2. antiq. Roman.

So Abrahã expiravit in canitie bona senio satur. Gen. 25. 8.

state

te of complexion, and partly the eyes of eir reason being blind-fold by their lasci- ous wantonnesse and luxury, amid their eatest jollity.

For variety of meates and dainty dishes e the nurses of great surfet and many dan- rous diseases: to the which that speech of *ucian* is sutable, where he saith that gouts, isticks, exulcerations of the lungs, Drop- es, and such like, which in rich men are usu- ly resident, are Πολυτελῶν δείπνων ἀπόγο- ν, the off-spring of sumptuous banquets: o also did *Antiphanes* the physitian say, as e read in *Clemens*.

Luc. in Somnio or Gallus Clemens pædag. 2. c. 1

Surfet is an overcloying of the stomacke ith meats and drinks properly, which hin- er the second concoction, and there fester nd putrifie, corrupting the spirits, infecting e bloud and other internall parts; to the reat weakening and enfeebling of the bo- y, and often to the separation of the soul: mproperly of anger, *Venus*, and the like: ll which in a parode, imitating *Virgil*, we ay set downe, but chiefelr touching urfet.

——— *à sedibus imis.*
Vnà ardor, luxusq; fluunt, & crebra procellis
Dira

Dira Venus, mœstos generãt in corpore luctus
Corporis insequitur tabes funesta, vaporum
Nubes obtenebrant subito sensũq; animumq;,
Fumãtis crapulæ cerebro mox incubat atra:
Intonuere exta, & crebris angoribus algẽt,
Infaustamq; guloso intentant ilia mortem.

Inton allusum est ad verba Arist. αἰ κλόνος ἐξαίφνης αὐτην [ναςέρα] διακεκορύγησεν.

Of all sinnes, this gluttony and gourmandising putrifieth and rotteth the body; and greatly disableth the soule: it is termed *crapula*, of κάρα and πάλλω, of shaking the head, because it begets a resolution of the sinewes by cold, bringing a palsey. Or for this, when nature is overcharged, & the stomacke too full (as he saith in his Theatre *du monde*) all the brains are troubled in such sort that they canot execute their functions as they ought. For as *Isocrates* writes, the minde of man being corrupted with excesse and surfet of wine, hee is like unto a chariot running without a coach-man. This fault of luxury was in *Sardanapalus*, whose belly was his god, and God his enemy: in *Vitellius*, who had served unto him at one feast 2000 fishes and 7000 birds: in *Heliogabalus* the centre of all dainties, who at one supper was served with 600 ostriches: in *Maximianus*, who did eat every day 40 pound

κραιπάλη. *Clem. prædagag. 2. c. 2.*

Isocrat. to Demonicus.

ound of flesh, and drink 5 gallons of wine. oncerning ravenous eaters, learned *Athe-eus* is abundant and copious: this no doubt as in the priests of *Babylon*, who worship-ed god *Bel* only for god Belly. Great was he abstinence of *Aurelianus* the Emperour, ho when he was sicke of any malady (as *l. Vopiscus* records) never called for any hysitian, but alwaies cured and recovered imself by a sparing thin diet: such tempe-ance is to be used of al them that have judg-ent to expell and put to flight all dyscrasies nd diseases whatsoever, lest by not preven-ng that in t me which will ensue, we be so ar spent that it is too late to seek for help. *Chaucer of Troilus.*

But all too late comes the Electuary,
When men the Coarse unto the grave doe carry.

Ecquid opus Cratero magnos promittere montes, If thou wouldst give whole moun-ains for the Phisitians help, al's too late since hou art past cure. Let judgment and discre-ion therefore stay thy fond affections and asts, let them be like the little fish *Echi-eis* or *Remora*, which will cause the migh-iest *Atalantado* or highest ship to stand

still

Echin. looke Oppian. Pli. Fracastor. Ælian, &c. it hath his name; ἀπὸ τοῦ ἔχειν τὰς ναῦς.

still upon the surging waves: so thou must stay the great shippe of thy desire, in the ocean of worldly pleasures, lest it going on, thou make shipwracke of thy life and good name.

Whosoever prophesieth thus, foretelleth truth, yet he is accounted vaine and too sharp unto the Epicures of our age, as whosoever in any prophesie. So *Euripides*, or rather *Tiresias* in *Euripides* his *Phænissa*, saith,

Ὅστις δ' ἐμπύρῳ χρᾶται τέχνῃ
Μάταιος: ἢν γὰρ ἐχθρὰ σημήνας τύχῃ
Πικρὸς καθέστηχ' ὅϊς ἀνοιωνοσκοπῇ.

The Poet *Persius* is this Prophet, that foretels of death and a sudden end to them that are given to luxury and surfet.

Turgidus his epulis atq́; albo ventre lavatur
Gutture sulphureas lentè exhalãte nephites:
Sed tremor inter vina subit, calidũq́; trienta.
Excutit è manibus, dentes crepuere retecti,
Uncta cadunt laxis tunc pulmentaria labris:
Hinc tuba, candelæ, tandemq́; beatulus alto
Cõpostus lecto, crassisq́; litatus amomis, &c

With

Vith surfets tympany he ginning swell,
All wan eft lavers in Saint Buxtons *well;*
e breathing belketh out such sulphure aires,
As Sun exhales from those Egyptian mares.
Deaths shuddring fit while quaffing hee doth stand,
Vith chilnesse smites the bowle out of his hand:
Grinning with all discovered teeth he dies,
And vomits up his oily crudities.
Hence is't the solemn doleful cornet calls,
And dimmer tapers burn at funerals:
At lẽgth his vehemẽt malady being calmed,
In's hollow tomb with spice he lies embalmed,

But *Cassandra* may prophesie of the sacking of the city, & bid the *Trojans* be warned of the woodden horse, as *Tryphiodorus* speaks, τέξεται ὄβριμος ἵππος. & some wil step out as *Priam* did, too fond in that, yea not a few, and wil cry with him, *frustra nobis vaticinaris*, tut, thou art a false prophet.

Ὅ'πω σὸι κέκμηκε νόος λυσσῶ δεῖ νοῦσῳ.

Wilt never bee tired, or cured of this phrenetical disease; but was not (thou Epicure) the *Cyclops* his eie put out, as *Telemus Eurim.* prophecied to him, yet the *Cyclops*,

as

as the Poet witnesseth, laught him to scorn.

Risit, & O vatũ stolidissime, falleris, inquit.

" *He laught in's sleeve, and said to Telemus,*
" *Fondling thou erreſt, thus in telling us.*

Thou that art wise, *Telemus* speaks to thee, that being fore-warn'd, thou mayst be fore-arm'd: by physicking thy selfe thou mayst live with the fewest, and out-live the most. Be not addicted to this foule vice of Gastrimargism and belly-chear, like *Smyndyrides*, who when he rid a suiter to *Clysthenes* his daughter, caried with him a thousand cooks, as many foulers, and so many fishers, saith *Ælian*, although *Athenæus* say he carried with him but an hundred of all. This *Smyndyrides* was so given to meate, wine, and sleepe, that he bragd hee had not seene the Sunne either rising or setting in twenty yeares, (as the same Author reports) when it is to be marvelled how he in that distemper could live out twenty. We must not like the Parasit, make our stomacks *cœmeterium ciborum*, lest we make our bodies *sepulchra animarum*. *Dum os delectatur condimentis, anima necatur comedentis.* Gregory out

Athen. vi. Deipnosoph.

of

Ludolphus.

Too much doth blunt the edge of the sharpest wit, dazle, yea cleare extinguish the light and cleare beames of the understanding, as *Theopompus* in the fifth of his *Phil.* ports, yea it doth so fetter and captivate the soule in the darksome cell of discontendnesse, that it never can enjoy any pure air refresh it selfe, till it by constraint bee forced to breake out of this ruinous Gaole, the distempered and ill affected body, which ill in a moment come to passe, if a man be inclined to luxury, the sudden shortner of the days. I would wish that every one that hath wisdom could use abstinence as wel as they know it: but it is to be feared, that they that never have attained to that pitch of wisedome, use abstinence more, though they know it lesse. *Athen. in the 4 of his Deipnosop.*

CAP. VI.

Of Temperaments.

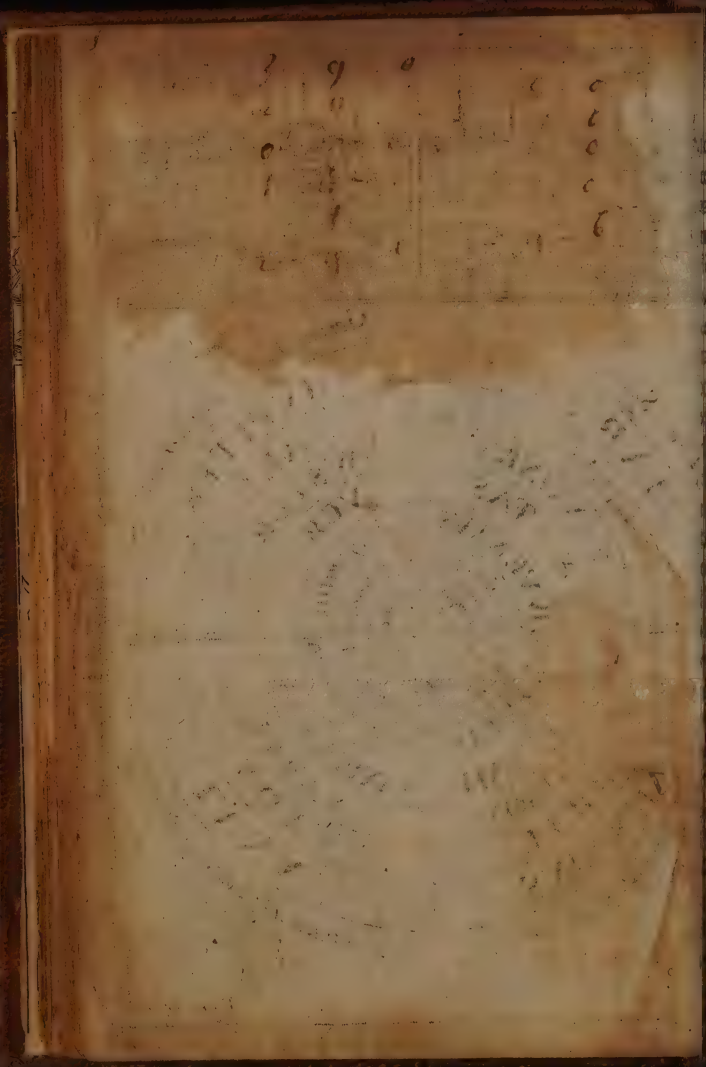
WEE must know that all naturall bodies have their composition of the mixture of the Elements, fire, aire, water, earth: now they are either equally pois'd according to their weight, in their combination, as just so much of one element as there is of another, throughout the quaternio or whole number: as imagine a duplum, quadruplum, or decuplum of earth, so much just of fire, as much of aire, and the like quantity of water, and no more, then they be truely ballanced one against another in our understanding: when there are as many degrees of heate as of cold, of drinesse as of moisture, or they bee distemperate or unequall, yet measured by worthinesse, where one hath dominion over another: as in beasts that live upon the center earth and water dō domineere: in fowle commonly aire and fire are predominant. Or thus, where the true qualities are inherent and rightly given unto their proper subject

OXFORD.

CAMBRIDGE.

Leo Sagittarius :
Gemini Libra Aquarius :
MARS :
IVPITER.
IGNIS :
AER
FAVONIVS :
AVSTER
ÆSTAS
VER
IVVENTVS
Adolescentia
Cholerick
Sanguine
Complectio
Complectio
Complectio
Complectio
Melancholi
Phlegmat
Vergens cetas
SENECTVS
AVTVMNVS
HYEMS
AQVA
AQVILO
EVRVS
TERRA
LVNA
SATVRNVS
Taurus Virgo Capricornus :
Cancer Scorpio Pi

Line.



bjects : as in the heart well tempered
ate consists : moisture rules in the brain
ving his true temper, cold in the fatte
ineſſe in the bones. The first is tearmed
κρασία or *Temperamentum ad pondus*,
hich is found in none, though they have
ver so excellent and surpassing a tempera-
re; only imaginary, yet in some sort held
be extant by *Fernelius*. The other is cal-
d *Temperamentum ad justitiam*, which di-
ibutes every thing to it own, according to
e equity of parts. Of the predominion of
ıy element, or rather the qualities of the e-
ment, the complexion hath his peculiar
nomination : as if the element of fire be
iefetaine, the body is sayd to be chole-
cke : if aire beare rule, to be sanguine : if
ater be in his vigour, the body is sayd to
: phlegmaticke : if earth have his domini-
ı, to bee melancholicke. For choler is
ot and dry, bloud hot and moist : water
ld and moist : earth cold and dry. These
ur complexions are compared to the four
ements: secondly to the four planets, *Mars*
upiter, *Saturn*, *Luna* : then to the foure
inds: then to the four seasons of the yeare:
tly unto the 12 Zodiacall signes, in them
ure triplicities : lastly to the foure Ages

of man: all which are deciphered and limned out in their proper orbs.

But to square my words according to the vulgar eye, there be nine temperatures are blazond out among the physitians: 4 simple according to the foure first qualities, heate, drinesse, moisture, coldnesse: the other foure be compound, as hot and dry, hot and moist, cold and moist, &c. the contrarieties bee in no body according to their eminencie and valour, but only comparatively: as hot and cold is agreeable to no nature, according to their predominancies dry and moist competent to none, not in the height of their degrees: for as in politicall affaires, one kingdome or seat cannot brooke two Monarchs or compeers, as *Lucan* saith, *Omnisq; potestas Impatiens consortis erit, &c.*

No potentate admits an equall: yea the fow civil garboils and mutinies, their cage contention ruinates, and often dissolves the sinews of the commonweale. So happeneth it in the naturall body, where the qualities are equaliz'd in strength, there must need be action and re-action, a bustling & struggling together so long, til there be a conquest of the one, which no doubt wil soon dissolve the parts, and rend asunder the whole com-

poun

ounds yet these twaine may (I mean dri-
ffe and moisture, or cold and hot) bee
tent to the same subject, by comparing
em with others in other subjects: as man
both hot and cold; hot in regard of such
dies as are of a cold constitution, as in re-
rd of the female sex, which abounds with
isture. Hot in compare with an Asse,
hich is reported among the Philosophers
be of an exceeding cold constitution:
hich may evidently appeare by his slowe
ce, by shooes made of his skin, by that
ill water of the *Arcadian Nonacris*,
nich for the extreame coldnesse cannot
contained in any vessell save the hoofe of
Asse. Man is hot, in comparing him
th the *Salamander*, the *Torpedo*, and the
ranta. Cold in respect of the *Lion*, the
ruthio-camel or *Ostridge*, which will con-
st iron, or Leather, the *Sparrow-Cocke*,
geon, and *Dog*: and these are rather to be
rmed distemperaments.

The ninth and last is called *Tempera-
ntum ad pondus*, of which we spake erst,
t in any but onely in conceit. But how
ery temperature is good or bad, and how
ir mixtures implye an excellent and
lthfull or a diseased estate: as if in mans

body the chiefe valour of fire concurre wit
the tenuity of water: or the grosseſt ſub
ſtance of water with the pureſt tenuity o
fire be conjoined; or the ſtrength and quin
eſſence of fire, with the thickeſt part of h
mour ruling in one; or the pureſt and rare
parts of fire, with the thinneſt and cleare
ſubſtance of water: what temperature a
theſe import, looke *Hippoc.* in his booke
victus ratione, lib. 1. *ſect.* 4. A temper al
as it is uſually taken, may be referred to th
equall proportion of radical heat, to in-bre
moiſture, when they are like powerfull,
the excellencie and purity of the bloud,
the ſubtilty of the ſpirits, to a ſupple, ſoft a
tender skin, to mollified and ſmooth haire
to the amiable and beautifull feature, to aff
bility and gracious delivery of ſpeech, to
buxome, pliable, and refined wit, to a wi
moderation of anger, to the vaſſallizing
the rebellious affections: all which when v
ſee to jump together in one, or the moſt
them, we ſay that man or that body hath
moſt happy temper, a rare compoſition
ſweet complexion.

CA

CAP. VII.

Of diversities of wit, and most according to tempers.

PLiny makes mention of King *Pyrrhus*, That he had a little pretious pearle of ivers resplendant colours, commonly ter- ned the *Achates*, of our skilful Lapidaries: wherein were admirably coadunited the ine *Helliconian* Ladies, and *Apollo* holding is gilden harpe. Our soule, that princely *yrrhus* or πυρὸς ῥώμη, that *igneus vigor*, the uintessence or vertue of heavens fire, as e Poets call it, hath this rare gem as an *A- hates* daily to consort with it: wherein is t only a bowre for the Muses to disport emselves in, but also an harbour for wise *Apollo* to lodge in, to wit, our acute, plea- nt and active wit, which can apparel it self ith more variable colours, and suit it selfe ith more resemblances than either the *Ca- elion* or *Polypus*; and like an industrious ee, taking her flight into the fragrant fields *Minerva*, can gather such hony-suckle om the sweetest flowers, as may feast with

So Rueus reports, l. 2. xvi. so Petrarch and Cardan.

delicious dainties the hungry ears of attentive auditors, if they deign but to let their eares (as once divine *Plato's* mouth was) bee the hives or cells wherein to store up their honey combes: if they wil suffer them to be as vesſels ready to receive and entertaine the Nectar-flowing words of wit. It is called among the Grecians, Εὐφυΐα, and hee that is poſſeſſed of it is termed εὐφυὴς, excelling in active nature, acute, having a quicke inſight into a thing, a lively cõceit of a thing; that can invent with eaſe ſuch witty policies, quirks and ſtratagems, as he that is not of ſo ſharp a wit would even admire, never can compaſſe. It hath his ſeat *in intellectu agente*, in the active underſtanding, which doth offer the *ſpecies* and *Idæa's* of objects to the paſſive, there to be diſcerned and judged according to their reall eſſence. As divers and the moſt are indowed with wits, ſo moſt wits are divers in nature. There is a *Simian* or apiſh wit, an *Arcadian* wit, a *Roſcian* wit, a *ſcurril* wit, an *Ænigmaticall* wit, a *Obſcene* wit, an *Autolican* or embezle wit, a *Chance-medley* wit, and laſtly there is a ſmirk quick and dexterical wit. They that have the firſt, do only imitate, and do apiſh

Nine kind of wits uſuall at this day.

I

counterfeit and resemble a poet or an Orator, or any man of excellencie in any thing, yet can they never climbe up to the top of Poetry, whither his wit aspired whom they doe imitate, and as it was once sayd, that it is impossible to get to the top of *Pythagoras* his letter, without *Cræsus* golden ladder, intimating, that

——— *Haud facile emergunt*
Quorũ virtutibus obstat, res angusta domi.
No Eagle proves he, but a silly wren,
That soars without an Angels golden pen.

That learning cannot climb without golden steps: so they can never attain to his high straine with their base leaden inventions, but are constrained either foolishly to goe on unto the *Catastrophe*, or with disgrace and infamy (being tired in the race of their own fancies) to make a full period long before the *Catastrophe*. Thus *Accius Labeo* was an apish imitator of *Homer*: an *Arcadian* wit is meant of him; *cum sono intempestivo rudit asellus*, when a man imagins he sings harmoniously, or the Nightingals sugred notes, or like one of *Camus* swans, when indeed hee proves no swan, but rather a silly swain.

Ledæos strepit anser ut inter olores.

Hee is like a loud sack-but, intermedled

with

with still musicke : he brayes like an Arcadian Asse, hee is conceited without reason, as he was, who among the devout offerings to the Egyptian Oxe, *Apis* or *Serapis*, offered up a great bottle of hay. Or when a man is witty like *Plutarchs* Asse, not considering the infortunat event his wit wil have. *Plutarch* tells of a pretty jeast : an Oxe chanced to passe through a fresh river laden with salt; which beeing deepe, the water melted much of the salt in the sacks. Which the Asse perceiving, that he was much lightned of his burthen, the next time that hee came that way, the water not being so high, the Asse wittily coucht downe to ease himselfe of his weight; whose policy the master espying, afterward revenged on this maner; lading the Asse with wooll and sponges, who according to his wont did dip the sacks as before in the water, but when hee came out, he found his load far more aggravated, insomuch it made him groan againe. Wherfore ever after hee was wary lest his packe might touch the water never so little. This is also called mother wit, or foolish wit, or no wit : like that which was in a certaine Country Gentleman, whom the Queene of *Arabia* meeting, and knowing him to be a

Plut. de sollert. animal.

man

man of no great wisedome, demaunded of him, when his wife should be brought to bed: who answered, Even when your highnesse shall command. Such a wit was in the Rustick, of whom we reade in the Courtier, that he meeting a herd of goats by the way, and espying one of them among the rest to have a longer beard than any of the rest, hee wondring at the gravity of the goat, as presently amased, he stood stocke stil, and cried, Loe sirs, me thinkes this goat is as wonderfull like Saint *Paul*, as ever I saw. *Cler. de Aulico.*

3 A *Roscian* wit is onely in gesture, when one can far more wittily expresse a thing by dumbe externall action, than by a lively internall invention, more by gestures than jeasts. This was in that *pantomimicall Roscius*, who could vary a thing more by gesture, than either *Tully* could by phrase, or he by his witty speeches.

4 The fourth wit belongs to *Pantolabus*, a scutrile wit, that jeasts upon any, howsoever, when and whereseever, contrary to all urbanity: as he that jeasted illiberally upon the *Chorus* of goddesses in *Aristophan.* It was in *Sextus Nævius*, mentioned by *Tully*; it was also in *Philip* the jester, who said in *Zenophon*, because laughter is out of request, my *Strephsiade in Arist. bi Nubes.*

my art goes a begging, "ὅτι γὰρ ἐγὼ γε σπουδάσαι ἂν δυναίμην μᾶλλον, ἢ περ ἀθάνατος γενέσθαι : I can be as soon immortall, as speake in earnest. An *Ænigmaticall* wit is when one strives to speak obscurely, and yet all the light of his own reason or others, cannot illuminate the dark sense : yet oftentimes by a witty apprehension it may relish a filed and smooth wit. This was in *Testius Caballus*, who comming into *Cicero's* schoole, *Seneca* being then also present, he on a sudden brake out into these speeches, *Si thrax ego essem, Fusius essem. Si Pantominus Bathillus, si equus Menason.* To which *Seneca* answered the foole according to his folly in these words: *Si cloaca esses, magnus esses.* The *Obscene* is when a man uses too broad a jeast, when his conceit relishes not in a chast eare: as oftentimes *Martial*, who said, *nolo castrari meos libellos:* as *Ausonius*, *Petronius*, *Catullus*, and *Persius* in one place especially, though wisely interpreted of the learned, in them who think their wit and poetry never sounds well till this, *cum carmina lumbum intrant, &c.* which is to be accounted the canker-worme of true wit, and altogether reproveable in any poet, though his jest be never so witty.

Xenoph. in his Convivium.

5

6

Yet

Yet *Catullus* speaks in the Apology of this fault.

Nam castum esse decet
Pium poetam ipsum,
Versiculos ejus nil necesse est qui tunc, &c.

For it behoves a poet himself to be vertuous and chast, for his verses it is not so greatly material. So in another place,

Lascivа est nobis pagina, vita proba.

What if my page be lascivious, so that my life be not scandalous? Yet *Scaliger* wisely replies against this fonder speech saying,

Iul. Scal. lib. 5. Epidorpidum.

Audens in honestis numeris fundere versus,
Musisq, pudicis quasi maculas dare impudi-
Lasciva quasi pagina sit, vita probata: (cas
Impurus erit, quod habet vas, fundere ne-
vit.

Which is, He that presumes with his all-daring pen to put forth lewd pamphlets, amorous love-songs, and wanton elegies to set up a venerious school, blurring and staining the pure unspotted name of the Muses with his impure blemishes of art, let him sing a fool a masse, and tell me that his life is untainted, though his lines be lecherous: hee is a meer pander, a baud to all villany, the vessel being vented and broacht, tells the taste, what liquor issueth from it. But notwithstanding

standing I confesse, a pure, chast and undefiled minde is not allured to sin by these pleasing Poeticall baits, they are no incentives unto him, any wise to make him be intangled in the nets of inveigling venery: a stable mind canot be moved or shaken with these blasts of vanity, it may say with *Lipsius* concerning *Petronius Arbiter, Iocie jus me delectant, urbanitas capit, catera nec in animo nec in moribus meis majorem relinquunt labem, quam solet in flumine vestigium cymba;* His lively conceit revives my drooping heart, his pleasant speech ravishes and inchaunts mee; for his ribauldry it leaves no more impression in my memory, than a floting barge is woont to leave behinde in the streame. These are the words, so neere as I can call them to minde; but for most natures they are prone to vice, and like the Camælion, ready to take a colour of every subject they are resident on.

7 An *Autolican* wit is our thread-bare humerous Cavialero's, who like chap-fallen hacknies feed at others rack and manger, never once glutting their minds with the heavenly Ambrosia of speculation, whose brains are the very brokers shops of all ragged inventions: or rather their heads bee the

Blocke-

block-houſes of all caſt and out-caſt pieces of poetry: theſe be your picke-hatch curtezan wits, that merit (as one jeaſts upon them) after their deceaſe to bee carted in *Charles* waine. They be tearmed not Laureat, but poets loreat, that be worthy to be jirkt with the laſhes of the wittieſt Epigrammatiſts. Theſe are they that like to roving Dunkirks or robbing pirats, ſally up and downe in the Printers Ocean, wafted to and fro with the inconſtant wind of an idle light braine: who (if any new work that is lately come out of preſſe, as a bark under ſaile, fraught with any rich merchandiſe appeare unto them) doe play upon it oft with their ſilver pieces, boord it incontinently, ranſacke it of every rich ſentence, cull out all the witty ſpeeches they can find, appropriating them to their owne uſe. To whom for their wit we will give ſuch an applauſe, as once *Homer* did unto *Autolycus*, who praiſed him highly,

Homer in his 8.

——χλεπτοσύνῃ θ' ὅρκῳτε.

For cunning theevery, and for ſetting a jolly acute accent upon an oath. The next is *Chance-medley* wit, which is in him

8

him that utters a conceit now and then, *Vt Elephantes pariunt*, and when he is delivered of it, as of a faire yongling, or rather a foul fondling, that broke out of the meanings of his braine, and snarled in pieces his *pia mater*, like a viperous brood, hee laughs and kicks like *Chrysippus*, when hee saw an asse eat figs: & sits upon hot cockles till it be blaz'd abroad, and withal intreats his neighbors to make bonefires for his good hap, and causeth all the bels of the parish to ring forth the peal of his owne fame, while their eares do chime & tingle for very anger, that heare them. The last kinde of wit is in the purest tempered body of all, that rich vein that is mixt with true learning: whereof *Horace* speakes,

9

——— Ego nec studium sine divite venâ,
Nec rude quid prosit video ingenium, alterius sic
Altera poscit opem res & conjurat amice.

It is that wit wherein the nine sisters of Parnassus doe inhabit: the pure quintessence of wit indeed, that keepes a comely decorum, in observing the time, the place, the matter, subject, the object, and every singular circumstance, it is like *Aristotles*

ἀγχίνοια

γχίνοια, which he defines to be εὐστοχία ἐν ὀξεῖ ἀσκέπτῳ χρόνῳ; Sudden as a flash of lightning, to dazle the eyes of a wished object, nd yet premeditating in matters of moment, wherein gravity and sageneſſe is to e reſpected: this is a true wit, ever piſtoll roofe, having a privy coat of policy and ibrilty, to ſhend it from all the acute ſtabadoes of any acute Objectioniſt, it never vants variety in canvaſſing any ſubject: ea, the more it utters, the more by farre ſuppeditated unto it. It is like the vine, hich the ofter it is prûned, the more cluers of ſweet grapes it will ever affoord; 's like the ſeven mouthed Nilus, which ie more it flowes in the Channell, the iſter ſtill it ſprings from the head. I onfeſſe this wit may be glutted too much ith too much of any object, and ſooer with an irkeſome object, as the Phiſopher ſayth, any ſurpaſſing object deraves the ſenſe, ſo it may be ſpoken of wit; ae noſe may be overcloid with the fragranſt flower in *Alcinous* his garden, though ſmel never ſo exactly: & more with ſmels ard by port *Æſquiline*. The ſight may ſurſet on fair *Niræus*, and quicklier with fowle *Therſites*. The appetite may bee cloyed

with beautifull *Lais*, who was all face, and more with *Mopsa*, who was all lips; this pure wit may surfet on *Ambrosia* it selfe, and sooner on cats meat and dogges meate and though it be like unto *Nilus*, as the mouthes of *Nilus*, so it also may be dammed up, especially with some grosse terrestriall matter: and though it do much resemble the vine, as the vine may be pruned too oft, so it also may be dulled with too much contemplation: this wit disdains, beeing so great, that any the greatest things should empire over it; flowing *Nasos* wit, no doubt, was more than cousine german to this, who said,

Ingenio nam̃q; ipse meo valeo vigeoquẽ
Cæsar in hoc potuit iuris habere nihil.

A demy god's my heaven's aspiring wits
Cæsar only man could not banish it.

The like straine of wit was in *Lucian*, and *Iulian*, whose very images are to bee had in high repute, for their ingeniosity, but to be spurnd at for their grand impiety: and in many more, whose workes are without compare, and who doe worthily meri-

so

r this, if for nothing elſe, to bee cano-
zed in the regiſters of ſucceeding times,
a to be characterized and engraven in the
lden tablets of our memories. *Pericles*
ho was called the ſpring head of wit, the
rrent of eloquence, the Syren of Greece,
as endowed with this ſpeciall gift, hee
d a copious and an abounding faculty by
aſon of this, in his delivery. Of whom
lian (whom I cannot too often men-
n) in a certaine Epiſtle to *Proæriſius*,
eaking to him thus, ſayes, I do ſalute
e, O *Proæriſius*, a man I muſt needs
nfeſſe ſo plentifull in ſpeech, ὥσπερ οἱ πο-
μοὶ ἐν τοῖς πεδίοις, like to the Egyptian
lds; *Pericli omnino ſimilem eloquentia,*
ſi quod Græciam non permiſceas; altoge-
er to be compared unto *Pericles* for thy
mirable eloquence, onely this excepted,
t thou canſt not with thy flowing tongue
all Greece on an uproare. So *Angelus*
l tianus in his *Miſcella.* hath an excellent
ech of *Pericles*, in his praiſe, out of *Expo-*
his Comedy which is intituled Δῆμοι, or
ibus,

Πειθὼ τις ἐκάθιζεν ἐπὶ τοῖς.

χείλεσι κὶ ῥη τόρων μοῦνος κέντρον, &c.

The goddesse of Eloquence and persuasion was the portresse of his mouth, or sate in all pompe upon his lips, and on her royall Throne, hee among all the rout of cunning Rhetoricians, did let the auditors bloud in the right veine, his words did moove an after-passion (saith he) in them. Many besides had these excellent surpassing veines, of whom we may reade if we peruse the histories and other writings of famous men. This wit is ever a consort with judgement, yet often I confesse, the judgement is depraved in wit; for we must know, though *Verum* and *Falsum* be the objects of understanding, every thing is not discerned or understood according to these two, as they are properly either *Verum* or *Falsum*: for the agent understanding, conveighing the species of any thing, (as imagine of any subtill stratagem) unto the passive, the passive doth not alway judge of it accordingly: for if they seeme good and true at first view, yet after wee have demurred upon them any space of time, they are found neither true nor good, but altogether crude and imperfect

ct. For my censure of wit without
dgement, it is like a flowing eddy or high
ring tyde without banks to limit the wa-
r. These wittes are such, as *Lipsius*
ith in his politicks (as I remember) are
e downe-fall and utter ruine of a well or-
red commonwealth. Hee saith that these
ho are βραδεῖς, slow and of a dull wit, doe
minister a commonwealth far more wise-
, than they which are of a sharper conceit.
is reason is in a gradation: These great wits
e *ignea*, of a fiery nature; fiery things are
er active in motion; motion brings in in-
vation, and innovation is the ruine of a
gdome. This is the sence, though I can-
t exactly remember the very words: but
t which I first aimed at, wil I now speak;
the excellencie of the wit is commonly
adowed out the pureneſſe of the tempe-
ure, for where there is a good wit, there
ually ἀφὴ ἀκριβεστάτη, the sense of fee-
g most exact, a soft temperate flesh, which
ifies also abundance of spirits, not turbu-
t and drossie, but pure and refined,
hich also doe ever insinuate no leaden
t a golden temperature, these two are
dinarily inseparable complexions: And
cause the Spirits, both in regard of

their copiousnes & subtilty do make a swee harmony of the soule and body, and are th notes of a rare wit, and a good crasis ; we mean now to treat of them succinctly.

CAP. VIII.

Of the Spirits.

THe Poets Arachne doth never weav her intangling web neere the Cy presse tree : The emblem is well know of the Scarabee, that lives in noysom excrements, but dies in the middle *Venus* rose. So the Owle shunneth th splendent rayes of *Phœbus*, delig tin more in the darkesome night. The wo wee see doe ever affect the worst : o groveling base affections, our dull co ceits, blindfolded ignorance, our aguis judgements, timorous cowardise, flown and dulnesse in contemplation, our inabilit of invention, and whatsoever graund c pitall fomen to reason there be, doe nev take up their lodging in any b autious Inn I meane in a body happily attempere where the spirits are subtill and of a pur

co

onſtitution, but have their manſion in a ſmo-
y tenement, or ſome baſer cottage, that is,
n a pollured, ſickly & corrupted body, which
s both *plethoricum*, *pneumaphthiricum*, &
acochymicum, where there is a fulnes and
epletion of infected and malignant humors,
vhere the ſubtill ſpirits be not onely tain-
ed, but evē corrupted with puddle humors,
vith groſſer fuming vapors, whoſe pitchy
ompany, the cleare chryſtalline and rarified
pirits can by no means brooke, as beeing di-
turbers of their nobleſt actions. Theſe ſpi-
its the more attenuated & purified they be,
he more that celeſtiall particle of heavens
ame, our reaſon, that immoveable pole ſtar
y the which wee ought to direct the wan-
ring courſe of all our affections, yea farre
ore it doth bear dominion, & ſhew forth
er noble and ſurmounting excellencie in
is maſſe of ours. The more aboundant they
re, all our internal gifts are more inhaunced
nd flouriſh the more: where the ſpirits are
pparelled with their own nature, and not
ttired or rather tired by any extraordinary
l means, which will never be accordant to
eir ſeemly decency, the ſoule of man is as it
ere in a *Theſſalian* temple of delight, which
rove for faire flouriſhing meades, for the

pleasant shade of bushy Pines, for pirling brooks and gliding streams of wholsome water, for a sweet odoriferous air, for the melodious harmony and chirpeing of vocall birds, for the fragrancie of medicinable flowers and hearbes; for all pleasures that might feast and delight the sences, and draw the very soule into an admiration of the place, of all other did surpasse, as the *Typographer* maketh mention. But now wee meane to relate of the diversitie of Spirits, both in a generall and speciall acceptation.

Ælian.

1. A Spirit is taken for our breath in respiration, as *Galen* sayth, first prognostic. If (sayth hee) farre from treatable, it implyes a paine and an inflammation about the *Diaphragma*. Tis often among the Poets taken for winde, among the Philosophers for an abstract forme, *pro Dæmone, vel bono vel malo.* It is used for a Savour, and for lofty courage. In none of these sences we are to take it in this place, but for a subtile pure aery substance in the body of a man, and thus it may be defined:

Ludovicus Cæl. 2. li. 3. Antiq. lect.

Spiritus est subtilissima, aeria, dilucida quæ substantia ex tenuissima parte sanguinis

pro-

producta, cujus adminiculo proprios valeat anima producere actus. A ſpirit is a moſt ſubtill, aery, and lightſome ſubſtance, generated of the pureſt part of bloud, whereby the ſoule can eaſily performe her functions in the naturall body. They have their originall and off-ſpring from the heart, not from the braine, as ſome hold. For they beeing ſo pure, and elaborate into the nature of ayre, cannot be generated in the brain, beeing by nature cold, where nothing is produced but that which is vaporous. Again, *Cerebrum eſt exangue:* the brain is bloodleſſe, as it is evident by anatomy, neither hath it any veines to make a conveyance for that humor: therfore it is moſt probable, that where there is the intenſeſt heate to extract theſe ſpirits from the bloud, and to rarifie them, converting them into an aery ſubſtance, that from thence they ſhould have their efficient cauſe. For the ſpirits in ſpeciall, they are of three ſorts, vitall, naturall, and animall: vitall in the heart, naturall in the liver, animall in the braine. Vital, becauſe they give power of motion and pulſion unto the arteries; which motion any living creature hath ſo long as it hath a being, and that being extinct, the life alſo it

extinct.

extinct. 2. Natural in the liver, in that they yeeld habilitie of executing such actions as chiefely concern, not ζῶα, but ζωόφυτα, as nutrition and generation of the like. 3. Animall in the braine, and though the spirits proceed from the heart, yet are they diffused through the whole body, in the arteries and veins, and there in the brain they are termed animall, because they impart a faculty to the nerves of sence and reall motion, which are peculiar to every living creature. The conduits of the spirits are the arteries and veins; the arteries carry much spirits & little blood, and veins much bloud and little spirit, yet are each of them the receptacle of both. For the cherishing and stirring up of the spirits, these things ensuing are greatly available. First, an illuminated pure aire, purged from all grosser qualities: secondly, a choice of fragrant smells; thirdly, musical harmony and merriment, as *Ludovicus Cel. Rodig.* doth write: a necessary fourth may bee annexed, that is, nutriment, for it rouses up and lightens the spirits, therfore the Philosopher in his Problems saith, that *homo pransus multo levior est, & agilior jejuno*: after meat, a man is far more light and nimble than while hee is fasting; so a merry pleasant man is more light

than

than one that is sad; and a man that is dead, is far heavier than one alive. There be other things also very commodious, as intermission of meditation, a due regard of motion, that it be neither too vehement, and so corrupt the spirits: now mean we to speake in order of the complexions.

CAP. IX.

Of a cholericke complexion.

CHoler is termed of the Greeke word χολὴ, of the Latins *bilis* it is not only taken for the humor, but sometimes for anger, as in *Theocritus*:

ἡ δριμεῖα χολὴ δὴ ῥινὶ καθῆκε.

Bitter anger appear'd in his face or in his nostrils. So the Latine word is as much as anger. *Plaut. fames & mora bilem in nasum concient*: for anger first appears in the face or nose, therefore the Hebrewes have the same word for *ira* and *nasus*, that is *aph*, אף which is agreeable to that of *Theocr.* afore mentioned, and that of *Persius*,

Ira cadit naso, rugosaq; sanna. *Pers. sat. 5.*

So we say in our English proverb, when a man

man is teisty, and anger wrinckles his nose, such a man takes pepper in the nose: but yellow choler is an humour, contained in the hollow inferiour part of the liver, which place is called χοληδόχος κύστις, of *Galen*; whose forme is long, and somewhat round, ending with a *conus*, hard by the stem of the *vena cava*, which strikes through the liver, from whence all the veins are derived thorow the whole body: it takes two slender veins from that stem, which makes this probable, that the choler may infect the blood, & cause the *morbus ictericus* or jaundise to disperse it selfe over all the parts of the body; there is a double procession or way of choler, into the *duodenum* & intrals, downward, or into the ventricle upward, the vacuation is easie in the former, but difficult in the later. If the lower passage bee dammed up with the thicke sediments of grosse choler, as oftentimes it commeth to passe, then it ascends into the ventricle, and there procures excretion, hinders the concoction, ever corrupts some part of the nutriment (without a long fast) and takes away the stomacke, yet others thinke that choler is generated in the ventricle also, that it is also a vessel apt to receive it. This humour infects the veins,

veines, ſtirres up ſudden anger, generates a conſumption with his heat, ſhortneth the life, by drying up the radicall moiſture. *Ariſtotle*, and after him *Pliny*, with many mo, do affirme that thoſe men which want the veſicle of choler, are both ſtrong and couragious, and live long. Yet *Veſalius* ſayth (although hee imagins that there may bee ſome conveyance of choler from the liver into the *duodenum*, ſo that it do not before gather into a veſicle) he could find by experience none ſuch hitherto. Many things there be which cauſe this maladious humour to accrue to ſuch a meaſure, that it will be ἀνίατόν τι, an incurable thing; among which we will note ſome. All fat of meats, ſaith *Galen*, and ſuch as are burnt, are both hard to concoct, having no ſweet juice, and do greatly increaſe the cholerick humour, for the acrimony that is in them. All kinde of *Olera* or ſalt meats, are not onely ill for this complexion, but almoſt for all, as the Phyſitians doe affirme: and *Athenæus* to this purpoſe ſaith, λαχάνων χ, &c. all kind of pot-hearbs & briniſh-natur'd meats are obnoxious to the ſtomacke, beeing of a gnawing, nipping & pinching quality. Again, *dulce vinũ non eſt idoneum picrocholis*, ſweet Wine is not whol-

Veſal. lib. 5. ca. 8. de corporis humani fabric.

Gal. in lib. Hippoc. de victũ. rat. in morb. acutis, com. 4. lect. 102.

Athen. 3. Deipnoſ.

wholsom for cholerick complexions as *Hippocrates* witnesses. They are called *picrocholi*, who have a redundance of yellow bitter choler. *Antinous* no doubt did partly for this dissuade *Vlysses* from drinking sweet wine:

Odyss 5. —— Οἶνος σὲ τρώει μελιηδὴς.

But how soever, this sweet wine doth not only ἐκλύειν τὴν ἰσχύν, and ἀπο γυιοῦν, as the same *Homer* speaks, *Il. Z.* as also *Athenæus* notes, *li. 1, Deip.* but also is a great generator of choler: yea, all sweet meats are nurses of this humor, hony especially is cholericke: for sweet wines this is *Galens* first reason; first, in that much calidity doth make bitter these sweet humors; and again, because such wines be usually thicke, neither can they speedily passe by the *Oureteres* into the bladder: wherby it comes to passe that they doe not clense choler in their passage, but rather encrease the power of it, such wines bee *Thericum*, *Scybelites*, much sweet, thicke, and black as *Galen* calls them. Again, too violent & much motion is not good for that complexion: as *Galen* also saith, much eating is also dangerous for this humor. Then al things that doe dry up the moisture of the body, as watching

Galen in the booke afore mentioned, cō. 2. sect 2. Gal. li. 2. de san. tuenda. Gal. li 7. 6. therapeut. method.

watching and care, &c. *vigilantia maximè exiccat corpus*, saith *Galen*. So doth care even consume and burn the body: *cura* therefore is called, *quasi cor urens*.

To these I may associat & joyn our adulterat *Nicotian* or *Tobaco*, so called of the Kn. Sir *Nicot* that first brought it over, which is the spirits *Incubus*, that begets many ugly & deformed phantasies in the brain, which being also hot and dry in the second, extenuats & makes meagre the body extraordinarily, whereof it may bee expected, that I at this instant so wel occasioned should write somthing, and sure not impertinent to the subject we have now in hand.

This then in briefe I will relate concerning it. Of its own nature not sophisticate, it cannot be but a soveraign leafe, as *Monardis* sayth, especially for externall malladious ulcers: and so in his simple it is for *cacochymicall* bodies, and for the consumption of the lungs, and Tyssick, if it be mixed with Colts foot dried, as it hath beene often experienced. But as it is intoxicated and tainted with bad admixture, I must answer as our learned *Paracelsus* did, of whom my selfe did demaund, whether a man might take it without impechment to his health: who replied,

pled, as it is used it must needs be very pernicious, in regard of the immoderat and too ordinary whiffe, especially in respect of the taint it receives by composition: for (saith he) I grant it wil evacuate the stomack, and purge the head for the present, of many feculent and noysome humors, but after by his attractive vertue it proveth *Cacias humorũ*, leaving two ponds of water (as he tearmed them) behind it, which are converted into choler, one in the ventricle, another in the braine. Which accords with that of *Gerard* their herbalist, in his second book of Plants, *ca.* 63. of *Tobaco*, or *Henbane* of *Peru*, and *Trinidada*; for he affirms that it doth indeed evacuat & ease one day, but the next it doth generate a greater flow of humors: even as a wel (saith he) yeelds not so much water as when it is most drawne and emptied. Again it is most obnoxious of all to a spare and extenuated body, by reason of setting open the pores, into the which cold doth enter: and we know, as *Tully* saith, *li.6.ep.*403. citing the Poet, *cujus singuli versus sunt ibi singula testimonia*, every of whose particula verses is to him *axiomatical*, as he sayes, Ψύχος δὲ λεπτῷ χρῶτι πολεμιώτατον: That is, Cold is a bane and deadly enemy t

Ger. li. 2. of plants, c. 63

thin and ſpare body. And ſince that phyſick not to be uſed as a continual alimẽt, but as adjument of drooping nature at an extre-ity; and beſide that, ſeeing every naſty and aſe *Tygellus* uſe the pipe, as infants their ed corals, ever in their mouths, and many be-des of more note and eſteem take it more or wantonnes than want, as *Gerard* ſpeaks, could wiſh that our generous ſpirits could retermit the too uſuall, not omit the phyſi-all drinking of it. I would treat more copi-uſly of it, but that many others, eſpecially *Gerard*, and *Monardis* in his book intituled, he joyfull newes out of the new found orld, or Weſt Indies, which *Frampton* anſlated, have eaſed me of that labor, ſo that may abridge my ſpeech.

Choler is twofold, either naturall or not aturall; the natural choler is twofold, either hat which is apt for nutrition, as of theſe arts which be proportionable unto it in qua-ties hot and dry, & this is diſperſed into the eins, and flows throughout the whole body nixed with blood; the other excremental, un-it to nouriſh, which purged as a ſuperfluous umor from the blood, is received into the eſicle or veſſell and bladder, that is the re-eptacle of choler, intermed the gall. And

and this usually when the vessell is discharged, distils from thence into the *duodenum* first, then into the other intrals, &c. that which is not naturall of four sorts, λεκιδώδης, πρασοειδὴς, ὑδατώδης, ἰώδης. The first is *Vitellina bilis*, of the colour of an egge yolke, generated of palew colour, overheated with the acrimony of unntaural callidity. The second is *Porracea*, of a leeky nature or green colour. The third *cærulea*, of a blewish or azure colour. The last *æruginosa*, of a rusty colour. And all these are generated in the ventricle, by sharp tart & sweet nutriments as leeks, mustard, burnt meats, hony, so fat meats, and all such as ingender noisomne slewme upon the stomacke. Wherupon comes our common disease called καρδιάλγία: for sorrow & vehement exercise cause the yellow choler to flow in the ventricle, by which men being griped and pinched with pain within, do labour of this evil, which indeed hath a wrong name given it: for it is only an affection or passion of the orifice of the ventricle, the mouth of the stomacke, not of the heart, as *Galen* witnesseth. Now to discern a man of a cholerick complexion, hee is alwayes either orenge or yellow visag'd, because he is most inclined to the yellow-jaun-

Per. calls it vitrea bilis.

Gal. de Hip. & Plat. de-gret. li. 3. c. 8.

ice: or a little swarthy, red haired, or of a rownish colour; very meger and thin, soon rovoked to anger, and soone appeased, not ke the stone *Asbestos*, which once beeing ot cannot bee quenched: hee is leane faced nd slender bodied, like *Brutus* and *Cassius*. He is according to his predominate element f fire, which is most full of levity, most nconstant and variable in his determinations, easily disliking that which he before approved: and of all natures, in that this complexion is counted to surpasse, is, the cholerick man for changeableneese is reputed among the wise to be most undiscreet and unwise. And indeed mutablenes and inconstancie are the intimates and badges whereby fools are known.

Ἀφρονέων τετράγωνος, ἄφρον δὴ κύκλος ὑπαρχεῖ.

Wise men be like unto quadrangled stones,
But fooles (like turning Globes) are fickle ones.

And if at any time he prove constant and stedfast, it is as Fortune is, ——*constans in levitate sua*, stable in his instability. Let us now descend from fire to aire.

CAP. X.

Of a sanguine temperature.

THe purple Rose whose high encomium that witty poetresse *Sappho* in a witty *Ode* once sang, did not merit to be adorned with such beautious titles of words, to bee lim'd out with such lively colours of Rhetorick, nor to be invested with such a gorgious and gallant suit of poetry, as his golden crasis, this happy temperature, and choice complexion, this sanguin humor, is worthy of a panegyrical tongue, and to be lim'd out with the hand of art it selfe. *Sappho* thus speaketh of the rose,

Εἰ τοῖς ἀνθεσιν ἤθελεν ὁ ζεὺς
Ε'πιθέσθαι βασιλέα, τὸ ῥόδον
Α'ὐτῶν ἀνθέων ἐβασίλευε:
Γῆς γὰρ κόσμος, φυτῶν ἀγλάϊσμα,
Οφθαλμὸς ἀνθέων, &c.

Which we may turne and change for our use on this manner: if there were a Monarch or prince to bee constituted over all tem-

emperature, this purple ſanguine com-
plexion ſhould, no doubt, aſpire to that
high preheminence of bearing rule: for
his is the ornament of the body, the
pride of humours, the paragon of com-
plexions, the prince of all temperature, for
bloud is the oyle of the lamp of our life. If
we do but view the princely ſcarlet robes he
uſually is inveſted with, his kingly throne
ſeated in the midſt of our earthly city, like
the Sunne amid the wandring planets: his
officers (I meane the veines and arteries)
which are ſpred thorow out the whole *Poli-
teia*, yea diſperſt in every angle to execute
his command, and carry the lively influence
of his goodnes, reviving thoſe remote parts,
which without his influence would other-
wiſe be frettiſht with a chilneſſe, and in a
ſhort time be mortified: If we doe but caſt
our eyes upon theſe glorious manſions, the
iumptuous palaces wherein he doth inhabit:
the *Dædalian* coſtly labyrinths wherein hee
takes his turns: if we conſider his wiſe ſub-
till Counſellors which dayly conſort with
him for the good eſtate of his whole King-
dome, the limpid ſpirits, the very ſeat of di-
vine Reaſon it ſelfe, the Fountaines of
policie: If wee marke this, That his

departing is the procuring of a civill mutinie and dissension between our soul and body, and that his meere absence brings in a dissolution of a temporall politicall state: if we weigh his excellent qualities he is endowed with, wherein consists the union of the parts of the whole, I mean heat & moysture: if we note his delicate viands, his delicious fare he feeds upon in his purity: his Majesty in aspring so high, his humility in as it were debasing himselfe so low, as to take notice of the lowest subject, the most inferior part, to kisse even our toe (as it is in the proverbe) to doe us good: If we note the mighty Potentates that rebel and wage war against him, to ruinate his kingdome, as *Acrasia*, *Angor*, *Inedia*: all incontinence and intemperance of *Bacchus*, *Ceres*, and *Venus*, *Care*, *Famin*, and the like. If we poise all these together, and many mo, we cannot but imagine that the bloud is either a celestiall majesty, or a terrestrial deity, that among all the humours it doth farre excell all, and that hee which is possessed with a sanguine pure complexion, is graced with the princeliest and best of all. For the externall habit of body, for rare feature, they go beyond all that have this temper,

er, being most deckt with beauty, which
onsists in a mixture of these two colours,
hite and red : And for the gifts of the
inde, it is apparent likewise to the un-
erstanding, that they do surpasse all, having
ich pure tempered and refined spirits: nei-
ier do I thinke that melancholike men, ac-
ording to *Aristotle*, or cholericke men,
ccording to the opinion of *Petrus Crini-*
us, are enriched with a greater treasure
f wit. For if the soule do follow the tem- *Cæl. Rhod.*
erature of the body, as certainly it doth,
ney then must needs excell for invention,
who have this best complexion. Their spi-
ts sure have the most exact temper of all,
herewith the soul as being in a paradise, is
niefely delighted. Among all the humours
ie sanguine is to be preferd, saith the Anti-
uary; first, because it comes neerest unto the
rinciples & groundworks of our life, which
ands in an attempered heate and moisture.
econdly, because it is the matter of the spi-
ts, whereof chi-fely depends our life, the
peration of our vegetative and animal ver-
ue, yea, it is the chiefe instrument where-
ith our reasonable soule doth operate: for
his is the Philosophers *climax*; In the ele-
ients consists the body, in the body the

bloud, in the bloud the spirits, in the spirits soule. Thirdly, because it is a nutriment for al and singular parts, of what qualities soever, It is termed in Hebrew דם *sanguis*, for his nutrition, and sure it is as it were the dam or nurse from whose teats the whole body doth suck out and draw life.

Fourthly, in that this humor being spent, our life also must needs vanish away: therefore some Philosophers, as it is well known to the learned, did not onely surmise, but constantly averre that the soule was bloud, because it being effused, the soule also doth flit from the body: but that was a madde dreame, and no doubt if the sound of judgment had awoke them, they would have confessed themselves to have been enwrapped in a cloudy errour. They also that affirme men of this constitution to be dullards and fooles, and to have a pound of folly to an ounce of policie, they themselves do seeme not to have so much as a dram of discretion, and doe erre the whole Heavens. I confesse a sanguine complexion may be so, as any other in their dyscrasie, yet not as it is a pure sanguine complexion, but as there is mixed with the bloud, either the grosse sediments of melancholy,

or

or the *lenta materies pituitæ*, tough phlegm, when the bloud is also over-heated by reason of hot choler, or any other accidentary cause which generates a surplusage of bloud, and indues the spirits with a grosnesse, and too hot a quality more than their nature can well sustain with keeping their perfection and purity.

From whence the bloud hath his originall, as it is apparently known, especially to them which are skild in the autopsie of anatomy; the seat or fountain of it is *Vena cava*, a great hollow vein which strikes through the liver, from whence it is conveied by many cisterns, passages, and conduit-pipes throughout the whole body; like sprayes and branches from the stemme of a tree. It hath his essence from the chymus or juice of our aliment concocted: his redneſſe is caused by the vertue of the liver, assimilating it unto his own colour.

To speak more of the external habit & demeanor of man that hath this complexion: he ever hath an amiable looke, a flourishing fresh visage, a beautiful colour, which as the poet saith, doth greatly commend one, if all other things be wanting.

Nec minor his aderat sublimis gratia formæ,
Quæ vel, si desint cætera cuncta, placet.

Cornel. Gal. of himselfe. *With vertues grac'd, full debonair was I,*
Which (all defac'd) more highly dignifie.

They that are of this complexion are very affable in speech, and have a gracious faculty in their delivery, much addicted to witty conceits, to a scholerlike εὐτραπελία, being *facetosi*, not *acetosi*; quipping without bittter taunting: hardly taking any thing in dogion, except they be greatly mooved, with disgrace especially: wisely seeming either to take a thing sometimes more offensively, or lesse grievously than they doe, cloaking their true passion. They bee liberal'y minded, they carry a constant loving affection, to them chiefely unto whom they bee indeared, and with whom they are intimate, and chained in the linkes of true amity, never giving over till death such a converst friend, except on a capitall discontent. They are very hairy: their head is commonly abran or amber-coloured, so their beards: they are much delighted with a musicall consent

and

and harmony, having so sweet a sympathy themselves of soule and body. And but for one fault they are tainted with, they might well be termed *Heroes hominum*, and that is, (by reason of that lively abounding humor) they are somewhat too prone to Venery, which greatly alters their blessed state of constitution, drinks up their *humidum radicale*, enfeebleth the divinest power, consumes their pith, and spends the substance of the braine; for *sperma* is ῥ'οος ἐγκεφάλϱ, as many Philosophers not without great reason assever: not *ter concoctus sanguis*, therefore, as *Macrobius* saith. *Hippocrates* calls τὴν σωϱσίαν, μικρὰν ἐπιλυψίαν, that *coitus est parvus morbus comitialis*, and but for this they were supereminent above all men, but their rare qualities and admirable vertues do more than counterpoise this naturall fault. For his resolution, he is like the cẽter, immovable, never caried away with the heady stream of any base affection, but lies at the anchor of constancy and boldnes. He is never lightly variable, but being proudly harnest with a steely heart, he wil run upon the push of great danger, yea hazard his life against all the affronts of death it selfe: If it stand either with the honour of his soveraigne,

Stillic. cereb Macr. li. 1. Saturnal. at the end.

the

the welfare and quiet of his countrey, the after-fame and renown of himselfe: else he is chary and wary to lay himselfe open to any danger, if the finall end of his endeavor and toile be not plausible in his demurring judgment.

CAP. XI.

Of the Phlegmaticke humor.

THis Humour is called of the *Grecians* φλέγμα, and of the Latines usually *Pituita*, which *Aëtius* noteth is so tearmed, *quasi petens vitam*, by reason of the extream cold moisture it hath, being correspondent to the watery element, whereby it doth extinguish the naturall heat in man: and being carried with the bloud, by his grosse substance doth thicken it, and stop the current and passages of the bloud, at least doth taint it with a contrary passive and destructive quality. Yet of all the humours, the Physitians say, and it is not improbable, this commeth neerest unto the best: for it is a dulcet humour, which beeing concocted, is changed into the essence of bloud, and serves especially for the nutriment of the

Phlegmaticke parts, as the braine, the *Nucha* or ſoft pappe and marrow of the chine bone: but this is naturall: which of all theſe humours doth ſooneſt digreſſe into another groſſe cold nature, which will in proceſſe of time prove that pernicious humor whereof *Ætius* ſpeakes, there is then to be noted *phlegma naturale*, whereof wee ſpoke even now, & *non naturale*, of which theſe proceed, *Phlegma*, 1 *Craſſum*. 2 *Gypſeum*, 3 *Salſum*, 4 *Aceroſum*, 5 *Tenue*, and ſome others. For the firſt, that which is thick is a crude ſubſtance, by multiplication in the ventricle, the bowels or brain, or the bloud; whereof *Hippocrates* adviſeth men to evacuate themſelves by vomit every moneth, in his booke *De victus ratione privatorum*. But for the bowels it needs not ſo much, as for the braine and ventricle, for Nature hath ſo ordained, that the yellow choler that flowes from the gall into the *duadenum*, ſhould purge the entrailes, and waſh away theſe phlegmaticke ſuperfluities, and this in time will turne to the nature of *Gypſeum phlegma*, which is of a ſlimier, and in time of a more obdurate nature, inſomuch that it will grow as hard as a playſter, with long remaining in one place, like fen-wa-

ter

ter that turnes into the nature of mud : and this is it that stryes in the joints, and causes the incurable knotty gout, whereof the Poet speaks,

Ovid. Pont. lib. 1. *Solvere nodosam nescit medicina podagram,*
Nec formidatis auxiliatur aquis.

This was also in a woman whereof *Cæl. Rodiginus* makes mention : I read, saith hee, amongst the learned, of a certaine kinde of phlegme like unto plaister, bruised into water, which in a short space abiding in the joints of the members, growes as hard as plaister stone it selfe : we have, saith hee, an example of a woman, which was grievously vexed with an itch in the spondles or joints of the back bone and reins : which she rubbing very vehemently, and rasing the skinne, small mammocks of stone fel from her, to the number of eighteen, of the bignes of dice, & colour of plaister.

Cel. Rodig. ca. 12.

3 There is *salsum*, of a saltish nature by the admixtion of brackish humours and of choler, which being in the ventricle, causeth an hydropicall thirst, and somewhat excoriates the intrals. *Plato* in his *Timæus* speaketh of this :

this : φλέγμα δὲ, &c. for phlegm beeing by nature ſharp, and of a briniſh quality, is the off-ſpring of all diſeaſes which conſiſt of a fluxile humor, and according to the diverſity of places whither this brackiſh humor doth inſinuate it ſelf, the body is teend and accloid with divers and manifold maladies. So *Hippocrates* ſpeaks of this, τὸ δὲ φλέγμα δρίμεσι χυμοῖσι μεμίγμενον, ὅποι ἂν προσπέσῃ ἐς ἀηθέας τόπους, ἕλκοῖ. Bitter and ſalt phlegms where-ſoever it falls into unwonted places, it doth ex-ulcerate. There is alſo *Acetoſum phlegm.* 4 ſharp and tart, which almoſt is of the ſame nature with the former, cauſed chiefly of the mixture of melãcholy indued with the ſame quality. The laſt is called *Tenue*, which is very wateriſh and thin of ſubſtance, which we ordinarily term rheum, which comes of the word ῥέω, to flow; there be three kindes of it; the firſt is called *Branchus*, which hath his current from the head into the jawes: the ſecond is called *coriza* or βλέννα, which runs from the noſtrils, wee call it the poſe, thereupon *blennus* is uſed for a foole, *homo obeſæ naris*: as contrariwiſe *homo emunctæ naris* for a wiſe man. The laſt is called *catarrhus*, of κάτω and ῥέω, whoſe matter hath the paſſage downward into the *aſpera arteria*, 5 *Hip. lib. de*

ria, the breaſt, and the roomes that are contiguous, which uſually is a cauſe of the cough. For the humors make an oppilation in the lungs, and ſtop the pores, whence our breathing aire doth evaporate, and whither it beeing drawne in, doth pierce and betake it ſelfe, thereupon there is made a reſultation, and a ſtrugling with the humour and the aire, which cauſeth the cough: Though it may happen alſo, the cauſe beeing in the *aſpera arteria*, as it is well knowne to them that are but initiated into phyſicke. Though *Hippocrates* ſeemes to ſay, All cough breedes in the mid-way of the artery, not in the lungs. Theſe are his words: For the ſpirit which we attract (ſayth he) is carried to the lungs, and is ſent backe by an ἔκπτοον or regurgitation, and when the rheum diſtilling down, doth meet the ſpirit aſcending in the artery, the cough is cauſed, and the phlegmaticke matter caſt up, which cauſeth an exaſperation in the artery by the humour which lies in the internall hollowes of the extuberances of our artery: which cauſeth great heat to bee ingendred there, by the coughing motion, which heat drawes a ſuccedent phlegme, from the braine ſtill more

Hippoc. li. de flatibus, ſection 3.

more procuring an extreame cough. All phlegme is generated of crudity, though it do attract some bad accidentary quality, whereof it hath the denomination; and the physitians are of that opinion, that natural phlegme concocted will turn to bloud. *Suidas* saith of it, φλέγμα δὲ γίνεται πρῶτον ἀπὸ τῆς ψοφῆς: πρῶτον γὰρ ἀπὸ ψοφῆς τὸ αἷμα, τὸ δὲ φλέγμα πρῶτον μετὰ τὰς βρώσεις: phlegme is not ingendred the first after meat, but the first after our aliment is bloud, phlegme is the first after concoction: for the place or receptacle of phlegme, it is not determinate, but it is evident that it hath his mansion in the braine, and the ventricle, and the bloud. Where in the first if it be not evacuated in time, but still be suffered to accrue and cling together, it will breed a *dysodia*, and will indanger the whole nature; by damming up the pores of the brain, and there generating an Epilepsie, Apoplexy, Lethargy, Vertigo, or any such disease that proceeds from such cold qualities and other bad humours, which *Fuchsius* speaketh of at large: as also for the later in the ventricle and bloud, if it bee not purged forth, it will grow to such a passe, that most of our nourishment wil be converted into phlegme, our veines will

Suidas.

Leon. Fuchsius, de san. et mal. hum. corp. 19, 21, 26, 28, 29.

be possessed with a clammy humour which may hinder the course of the bloud, corrupting the spirits, and bringing a mortifying cold over all the body: or it wil grow in the ventricle to such a masse, that it wil at the receit of any hot moisture send up such an ascending fome, that it wil be ready to quirken and stifle us. Instance might be given of many that have bin troubled with the matter of it above measure. One lately was so cloyed with this humor, that as he sate in his chaire, he suddenly was surprised with the surging fome, who swooned as he sate, and having oile of cinnamom (which is a soveraign help for it) ministred unto him, at the length came to himselfe, by the heat of the oil which revived him, and voided a great abundance of roping phlegm, by the loosning vertue of the same. For the intimates of this complexion, they by nature are alwaies pale coloured, slow paced, drowsie headed, of a weak constitution, for the debility of naturall heat: they be also dull of conceit, of no quicke apprehension, faint hearted, most subject to impostumes, mild of nature, seldom insensed with anger, vext much with wrinching and griping in the bowels, sore tormented with the grievous pain of the wind cholick.

Cap.

CAP. XII.

Of a Melancholicke complexion.

THe melancholick man is said of the wise to be *aut deus aut dæmon*, either angel of heaven, or a fiend of hel: for in whomsoever this humor hath dominion, the soule is either rapt up into an Elysium or paradise of blisse, by a heavenly contemplation; or into a direful hellish purgatory, by a cynicall meditation: like unto a huge vessel on the rolling sea, that is either hoist up to the ridge of a maine billow, or eft hurried down to the bottome of the sea vally: a man is ever lightly cast into a trance or dead slumber of cogitations; by reason of this sad heavy humor, always stoically visaged, like gout headed *Archesilas*, & them of whom the Poet speaks,

—— Ærumnosiq; Solones Persius.
Obstipo capite & figentes lumine terram,
Murmura cum secum & rabiosa silentia rodunt;
Atq; exporrecto trutinantur verba labello:
Ægroti veteris meditantes somnia gigni
De nihilo nihil, in nihilum nil posse reverti.

Like pumpion-headed Soloniſts *they looke,*
The dull earth is their contemplation booke;
They madly murmure in thẽſelves for routh,
They heave their words with Leavers from their mouth:
They muſing dream on th' antick axiom,
Nought's fram'd of nought, to nought ne ought may come.

Of all the four, this humor is the moſt unfortunat and greateſt enemy to life, becauſe his qualities being cold and dry, do moſt of all diſagree from the lively qualities, heate and moiſture; either with his coldnes extinguiſhing naturall inherent heat, or with his drines ſucking up the native moiſture. The melancholicke man therefore is ſaid to bee borne under leaden *Saturn*, the moſt diſaſtrous and malignant planet of all, who in his copulation and conjunction with the beſt, doth dul and obſcure the beſt influence and happieſt conſtellation. Whoſe qualities the melancholicke man is indowed with, being himſelfe leaden, lumpiſh, of an extream cold and dry nature, which cuts in twain the thred of his life long before it be ſpun; inſomuch that he may rightly ſay with *Hecuba*, though ſhe ſpoke of a living death,

Eurip. in his Hecuba. Τέθνηκ' ἐγὼ πρὶν θανεῖν;

I am

I am dead before the appointed time of death. For this humor if it be not oft helped with mirth or wine, or some other accidental cause which is repugnant to his effect, it wil cause nature to droup, and the floure of our life to fade in the budding prime. These means to cherish, foster, and prolong our life, are like the rayes of the Sun, to raise and lift up the hyacinth or violet, being patted down to the earth with sudden droppes of raine, wherof the Poet speaks,

Qualis flos violæ seu purpurei hyacinthi
Demittit pressas rore vel imbre genas,
Moxq; idem radijs solis tepefactus amicis
Attolit multo lætus honore caput, &c.

Like as the Hyacinth with purple hew,
Hangs downe his head, ore-drencht with silver dew,
And eft when Sol *ha's drunke up th' drizling raine,*
With smiling cheare 'gins looke full pert againe;

Even so the soule being pressed downe with the ponderous weight of melancholie,

and as it were a thrall unto this dumpish humor, is rowzed up with wine and meriment especially, and infranchis'd again into a more ample and heavenly freedom of contemplation. This humor is termed of many, πάθος ἐνθουσιαστικὸν; as of *Aul. Gel.* so of *Cal. Rhod.* and others; who aver that those that are born under *Saturn*, melancholicke men, as *Saturn* is the higheſt planet of all, ſo they have the moſt aſpiring wits of all. Divine *Plato* affirmes, that thoſe have moſt dexterical wits, who are wont to be ſtird up with a heavenly fury: he ſaith, *fruſtra poeticas fores, &c.* hee that knockes not at the portal of Poets Inne, as furious and beſide himſelf, is never like to be admitted in. A man muſt not with the foole in the fable, rap at the wicket with the fixe-penny nayle of modeſty, if he meane to have entrance into the curious roomes of invention. *Seneca* ſayth, *Nullum ſit magnum ingenium ſine mixtura dementiæ:* wit never reliſhes well unleſſe it taſte of a mad humour, or there is never any ſurpaſſing wit which is not incited with fury. Now of all complexions, Melancholy is *Oeſtro percita, furore concitata*, moſt ſubject unto furious fits; whereby they conclude, That melancholicke men are endowed with the

Aul. Gel. lib. 18. 11. 7. Nos. Attic.

Cel. Rhod. 17. 5.

rare

rareſt wits of all. But how ſhallow this their reaſon is, he that hath waded into any depth of reaſon may eaſily diſcerne. They might proove an Aſſe alſo of all other creatures moſt melancholicke, and which will pray as if he was horne mad, to be exceeding witty. They might ſay this as well, That becauſe *Saturne* is the ſloweſt planet of all, ſo their wits are the ſloweſt of all. I confeſſe this, That oftentimes the melancholike man, by his contemplative faculty, by his aſſiduity of ſad and ſerious meditation, is a rocher of dangerous Matchiavelliſme, an inventor of ſtratagems, quirkes, and policies, which were never put in practiſe, and which may have a happy ſucceſſe in a kingdome, in military affaires by land, in navigation upon the ſea, or in any other privat peculiar place: but for a nimble, dexterical, quirke, pregnant extemporary invention, or a ſudden ἀγχίνοια, a pleaſant conceit, a comicall jeaſt, a witty boord, for a ſmugge ſmart ſtile, for delightſome ſentences, verſhed Phraſes, queint and gorgious elocution, for an aſtounding Rhetoricall vein, or a lively grace in delivery, hee can never be equivalent with a ſanguine complexion, which is the paragon of all, if it go

not astray from his owne right temper and happy crasis, nay the former must not so much as stand at the barre, when the later with great applause can enter into the lists. Hee that wishes this humour whereby hee might become more witty, is as fond as *Democritus*, who put out both his eys voluntarily, to be given more to contemplation. Of all men wee count a melancholicke man the very sponge of all sad humours, the *Aqua-fortis* of merry company, a thumbe under the girdle, the contemplative slumberer, that sleepes waking, &c. But according to physicke there bee two kindes of melancholy, the one sequestred from all admixtion, the thickest and driest portion of bloud not adust, which is called naturall, and runnes in the vessels of bloud, to bee an aliment unto the parts which are melancholickely qualified, as the bones, gristles, sinewes, &c. The other is καταχεκαυμένη μελαγχολία, which is a combust black choler, mixed with saltish phlegmaticke humour, or cholericke, or the worst sanguine. If you desire to know this complexion by their habit and guise: They are of a black swarthy visage, dull paced, sad countenanced, harbouring hatred long in their breasts,

Cæl. Rhod. li. 57. ca. 5.

breasts, hardly incensed with anger, and if angry, long ere this passion bee appeased and mitigated, crafty headed, constant in their determination, fixing their eyes usually on the earth, while a man recites a tale unto them: they will picke their face, bite their thumbes, their eares will bee sojourners, like *Cleomenes* in *Plutarch*, *Animus est in Peloponeso*: their wit is a wooll-gathering, for laughing they be like almost to *Anaxagoras*, of whom *Ælian* sayes, πώποτ' οὐ γελᾷ. he never laught; they be much given to a solemn monasticklife, never wel-nigh delighted with consort; very subject to passions, having a drop of words, and a flood of cogitations, using that of *Pythagoras*, μὴ ἐν πολλοῖς ὀλίγα, ἀλλ' ἐν ὀλίγοις πολλά: they are cold in their externall parts, of a kind nature to them with whom they have long converst, and though they seeme for some dislike to alienate their minds from their friend, yet are they constant in affection.

But for the first kinde of melancholy, it is ever the worthier and better. This they call the electuary and cordiall of the minde, a restorative conservice of the memory, the nurse of contemplation,

tion, the pretious balm of wit and policy: the enthusiasticall breath of poetry, the foyson of our phantasies, the sweet sleep of our senses, the fountain of sage advice and good purveyance; and yet for all this it comes far behind the pure sanguine complexion. Neither do I think it is to be adorned with these habiliments of words, and pranckt up with such glorious titles as usually it is, of whom wee do usually treat of it. For the later, it causeth men to be aliened from the nature of man, and wholly to discard themselves from all society, but rather like hermits and old Anchorits, to live in grots, caves, and other hidden cels of the earth: the first may be compared to an Eagle, *quæ altissimè volat: sed tardissimè se elevat*; which soareth high, but is long ere she can raise up her selfe. To *Oedipus*, of whom *Euripides* saith,

Ὁ δ' εἴρπ' ἀναυδος, μεγαφρονῶν.

So this melancholy causeth one look to be on earth creeping, yet their minds soaring aloft in heaven. The later to *Rufus in Auson.* (the fond Rhetorician) of whom the Poet speakes, that there was no difference betweene himselfe and the stone statue,

but

but that it was harder, and hee softer.

Unum hoc dissimile est, melior ille fuit. *Auson.*

Or to *Niobe*, when she was converted into a marble image by *Latona*: for he that is possessed of this melancholy, hath both soule and body as glued unto the earth. The chiefe place of this humor is the spleen, though it be in many other divers places. Now for all these humors, it is good for a man first to make a wise scrutiny, whether hee be inclining to the excesse of any of them, then to use a diet, and to reject such nutriment as wil increase this humour which is predominant in him: for the natures of all usuall meats, fruits, liquors, spices, herbs, and such like, it is easie for a man of reading or judgment, perfectly to be acquainted with, or at least to give a guesse at their properties & qualities.

For this purpose Master *Cogan* hath made an abstract of our ancient authors, not unworthy to be perused, intituled the haven of health, wherin is set downe a *criterion* of usuall qualities and predominant properties, inherent in the forenamed subjects.

Cap.

CAP. XIII.

Of the conceits of melancholy.

Fernel. *Fernelius* describes this later kind of melancholy, which is feculent and adust, to be *mentis alienatio, qua laborantes vel cogitant, vel loquuntur, vel efficiunt absurda, longeq; à ratione, & consilio abhorrentia, eaque omnia cum metu & mœstitia*: a losse of wit, wherewith one beeing affected, either imagins, speaks, or doth any foolish actions, such as are altogether exorbitant from reason, and that with great timorousnesse and sorrow. They that bee accloyed with it, are not onely out of temper for their Organs of body, but their minds also are so out of frame, and distract, that they are in bondage to many ridiculous passions, imagining that they see and feel such things as no man else can either perceive or touch: like to him in *Aristotle*, of whome the Philosopher sayes it happened unto him, *Arist. lib. 3. meteor. ca. 4.* οὐκ ὀξὺ βλέποντι, &c. who being purblind, thought he alwaies saw the image of one as hee was walking abroad, to be an adverse object unto him. We will treate of some merry

merry examples, wherof we read in *Galen; lib.* 3. *de locis affectis*, in *Laurentius Medices cap.* 7. *de morbis melanchol.* In *Ætius; Scaliger, Agrippa, Athenæus*, and others: There was one possest with this humor, that tooke a strong conceit, that he was changed into an earthen vessell; who earnestly entreated his friends, in any case not to come neere him, lest peradventure by their justling of him he might bee shak't or crusht to pieces.

Another sadly fixing his eies on the ground, and hurckling with his head to his sholders, foolishly imagind, that *Atlas* being faint, & weary of his burthen, would shortly let the heavens fall upon his head, and break his crag.

There is mention made of one that perswaded himselfe he had no head, but that it was cut off. The physitian *Philotimus* to cure him, caused a heavy steel cap to be put on his head, which weighed so heavy, and pincht him so grievously, that he cried amaine, his head ak'd: Thou hast then a head belike, quoth *Philotimus*. *Iulius Scaliger* relates a merry tale of a certain man of good esteeme, that sitting at the table at meat, if he chanced to heare the lute played upon, took such a

conceit,

conceit at the sound or something else, that he could not hold his urine, but was constrained eft, to pisse amongst the strangers legges under the table. But this belongs to an antipathy more.

Iul. Scal. There was one so melancholicke, that he confidently did affirme his whole body was made of butter; wherefore hee never durst come neere any fire, least the heat should have melted him.

Cippus an Italian King, beholding & wondring at in the day time, the fight of 2 great bulls on the Theatre, when he came home tooke a conceit hee should be horned also: wherefore sleeping upon that strong conceit, in the morning hee was perceived to have reall hornes budding forth of his brow, only by a strong imagination, which did elevate such grosse vegetative humor thither, as did serve for the growth of horns.

Peter Mes. and Cornel. Agrip. li. 1. Occult. Phil. ca. 64. We reade of one that did constantly beleeve that hee was the snuffe of a candle wherefore he entreated the company about him to blow hard, least hee should chance to goe out.

Another upon his death bed greatly groaned, and was vexed within himself beyond measure with a phantasie: who being demaunde

manded why he was so sorrowful; and bidden withall to cast his minde upon heaven, answered, that hee was well content to die, and would gladly be at heaven, but hee durst not travell that way, by reason of many theeves which lay in wait and ambush for him in the middle region, among the clouds.

There was an humerous melancholy scholler, who being close at his study, as hee was wiping his rheumaticke nose, presently imagined that his nose was bigger than his whole body, and that the weight of it weighed downe his head, so that he altogether was ashamed to come into company. The Physitians to cure him of this conceit, invented this means: they took a great quantitie of flesh, having the proportion of a nose, which they cunningly joined to his face whiles hee was asleepe: then beeing waken, they rased his skinne with a rasour till the bloud thrilled downe, and while hee cried out vehemently for the paine, the physician with a jirke twitcht it from his face, and threw it away. Of his conceit that thought himselfe dead, it is related of a man, who was cured after this manner: they furnisht a table with variety of dishes, and placed three or foure in white linnen sheets

sheets to sit downe and eat the meat in his presence: who demanded what they were; they answered that they were ghosts. Nay then, replied he, if Spirits eat, then I thinke I may eat too, and so he fell roundly to his victuals, having not eat any in a seven night before.

There was one that tooke a conceit he was a god; who was thus cured of his maladie: he was pent up in an iron grate, and had no meat given him at all, only they adored him, and offred to his deity the fumes of frankincense, and odours of delicate dishes which alwaies past by him. Whose deity grew at length so hungry, that he was fain to confesse his humanity, unlesse he meant to have bin starved.

The like we reade to be reported of *Menecrates*, who being a great physitian, and doing many wonderfull cures, had such a swelling pride, and over-weening opinion of himselfe, that he esteemed himselfe a god: wherefore he thus wrote to *Philip* King of *Macedon*, Μενεκράτης ζεὺς Φιλίππῳ ὑγιαίειν; Thou rulest in *Macedon*, I in medicine: thou canst destroy those that are well, if it please thee, I can restore health to them that are ill: I can deliver the strong

from

rom ſickneſs, if they wil obey my precepts, ſo that they may come to the pitch of old age; I *Iupiter* give life unto them. But it is apparent by *Athenæus*, that he did this as beſies himſelfe with melancholy; for theſe bee his words: πρὸς ὃν μελαγχολῶντα ἐπέστειλεν ὁ Φίλιππος, Μενεκράτει ὑγιαίνειν: that is, Vnto whom being poſſeſt with this mad humor of melancholy, *Philip* writ an Epiſtle thus; *Philip*, to *Menecrates ſanitatem mentis*, his right wits. *Athen. li. 7. pag. 289.*

There was one that perſwaded himſelfe he was ſo light, that he got him iron ſhooes, leſt the wind ſhould have taken up his heels: Another ridiculous foole of Venice verily thought his ſhoulders and buttocks were made of brittle glaſſe; wherfore he ſhunned all occurrents, and never durſt ſit downe to meat, leſt he ſhould have broken his crackling hinder parts: nor ever durſt walke abroad, leſt the glaſier ſhould have caught hold of him, and have uſed him for quarels and panes.

But of all conceited famous fooles, hee is moſt worthy to be canonized in the chronicles of our memory, that choſe rather to die than to let his urin go, for he aſſuredly beleeved that with once making water he ſhould

drowne all the houses and men in the town where hee dwelt. To the making away of which conceit, and to make him vent his bladder, which otherwise would in a short time have caused him to die; they invented this quirk, to wit to set an old ruinous house forthwith on fire, the Physitians caused the bells to ring backward and intreated a many to run to the fire: presently one of the chiefe inhabitants of the town came running post-haste to the sicke man, and let him understand the whole matter: shewing him the fire, and withall desiring him of all favor, very earnestly, and with counterfeit teares, to let goe his urine and extinguish this great flame, which otherwise would bring a great endammagement to the whole town, and that it would burne also the house up where hee did dwell. Who presently not perceiving the guile, and mooved by the mans pittifull lament and outcry, sent forth an aboundant streame of urin, and so was recovered of his malady. Divers other pleasant examples are recited of antient writers, but our short-breathing pen hastens to the races end.

Cap.

CAP. XIV.

Of the dreams of complexions.

THe poeticall writers make mention of two sorts of dreames, the one proceeding *ex eburnea*, the other *è porta cornea*, frō the former gate fabulous and false events doe issue, from the latter true and full of soothfastnesse: which *Coluthus* the Thebane Poet in his *Helenes* rape thus describes.

Νὺξ δὲ πόνων ἄμπαυμα μέτ' ἠελίοιο κελεύθους
Ὕπνον ἐλαφρίζουσα μητήορος ὤπασεν ἐὼς
Αρχομένη: δοιὰς δὲ πύλας ὤϊξεν ὀνείρων:
Τὴν μὲν ἀλήθειας κεράων ἀπελάμπετο κόσμω,
Ἔνθεν ἀναθρώσκουσι θεῶν νηκερτέες ὄμφαι:
Τὴν δὲ δολοφροσύνης κενέων θρέπτειρας ὀνείρων.

Coluthus in Ἑλένης. ἁρπαγῇ.

Which *Virgil*, in the 6 of the *Ænead.* at the end thus also paints forth,

Maro. 6. Ænead.

Sunt geminæ somni portæ, quarum altera fertur
Cornea, qua veris facilis datur exitus umbris
Altera candenti perfecta nitens Elephanto:
Sed falsa ad cœlū mittunt insomnia manes.

Which 2 gates, maugre this my waiward and dumpish *Genius*, which hales me at this instant from my poeticall throne, I will thus describe in our tongue;

Where slumbring Morpheus wont t'have been
two gates;
Twixt both dull Somnium in her cabbin lies,
Who halfe asleep, hard at the dawning waits;
To answer our nocturnal phantasies:
Of horn is one, whence she doth prophesie;
Whence not, it is of burnisht Ivory.

Lucian in his Gallus, or Somnium, speaks also of duæ aureæ portæ, two goldengates.

Of these *Homer*, *Od.* 19. a little after *Penelope's* dream of the goose; *Ausonius* in his *Ephem. Hor. carm.* 3. 27. *Lucian*, *Plato*, and many others make mention. And true it is, that all dreams be either true or false, either prognosticous of some event to fall out, or false illusions: as when we dreame we have store of gold with *Luc.* and all our gold is turned into coles. But to draw more neere unto our purpose, dreams be of three kindes, as *Joach. Fortius Ringelberg* notes, *Fatall*, *Vain*, *Naturall*.

Fatall or portentuous, which do fore-divine, and are as it were prophets to presage and foretell events that shal happen unto us, whether

whether they be allegorical or not : such a dream is called ὄνειρον, of ὄν and εἴρω, as the schoolemen speake, because they foreshew an existent thing to come as we would say. It is termed θεόπεμπτον, and θείη ὀμφὴ, especially if they be in a high measure: althoug *Aristotle* deny that any dream is sent of God, but prophanely.

For this is the difference betweene ἐνύπνιον and ὄνειρον, saith *Suid.* that the first is ἀσήμαντον καὶ οὐδέκος προαγορεύτικον, the last foreprophesies. These ὄνειρα or fatall dreams be prognosticous of either good or bad succes, as this; *Hecuba* dreamed that shee had brought forth a burning torch, which was an intimate of Paris, who was then in her wombe, and who should in after-times be the destruction and fire-brand of Troy. *Suidas.* *Cicero.*

So *Cæsar* Dictator dreamed he had copulation with his mother, which did uncloud as by a silent oracle, that the earth the mother of all things should bee under his subjection.

Penelope dreamed of twenty Geese that came into her hall, and did pecke up all her wheat: and that an Eagle came from an high mountaine, and seising upon them did eftsoone kil them. Which was a shadow of *Hom. 19 Od.*

Vlysses (by the Eagle) who should put the suiters of *Penelope* to flight.

Herod. & Iustin.

Astiages saw in his sleepe a vision of a Vine, which did spred it self from the womb of his only daughter, by whose flourishing branches al Asia was overshadowed. Which foretold by the Augurs, was a shadow of *Cyrus*, by whose meanes *Astyages* should lose his kingdome.

Apuleius de dogm. Plat. l. 2. et Laert.

Socrates in *Dio: Laërtius* dreamed, That hee saw a young Cygnet waxe fidge in his bosome, and eft beeing winged, to flie aloft, and fill the aire with melodious Carols. Which did as it were predivine the admirable eloquence of *Plato* his scholer.

The history is well knowne of *Crœsus* his dreames; Whereof *Pertelot* speakes to *Chaunticlere*, in the merry tale of the Nuns priest.

Lo Crœsus, *which was of Lydia King,*
Dreamt he not that he sate upon a tree,
Which signified that he should hanged bee.

Many more be rehearsed in that place, which is worthy to be read: wherin the poet shewes himselfe both a Divine, an Historian, a Philosopher

losopher and Physitian. Intreating of dreams, we wil not intermeddle with these, the ominous and fatal dreams wee read of in the sacred writ, One portentous dream I wil recite which comes to my memory, and which I my self heard related of the party that dreamed it.

There was one that dreamed she was walking in a greenish mead, all fragrant with beautifull flours and flourishing plants, who whilest she wondred and stood as amaz'd at the glory of the spring, an ancient sir, all wither'd and lean-faced with oldnes, the very emblem of death, made toward her with a green bough in his hand, sharpning it at the end; who as she fled away from his pursuit, darted it oftē at her, the branch 3 times comming very neere her, yet did not touch her at al: who whē he see he could not prevail with his aim, vanished eft away & left the bough behind, and she as astounded & affright with the dream, presently awoke. Now mark the sequel of it: within 3 dayes after she was for her recreation sake walking in a greenish incloſure hard by a pond side, & on a suddē her brain was so intoxicat & distempered, whether with a spice of a *Vertigo*, or what amazing disease soever, I know not, but she was

hurried into a deep pond with her head forward, being in a great peril of drowning, and if she had not caught fast hold by chance of a branch that hung over the water, shee had been drowned indeed.

These also are fatall dreames: as when we dreame of Eagles flying over our heads, it portends infortunatenesse. To dreame of marriages, dancing, and banqueting, foretells some of our kinsfolkes are departed: to dreame of silver, sorrow, if thou hast it given thy selfe: of Gold, good fortune; To lose an axle-tooth or an eye, the death of some speciall friend. To dreame of bloudy teeth, the death of the dreamer: to weep in sleepe, joy: to contemplate ones face in the water, and to see the dead, long life. To handle lead, some melancholike disease. To see a hare, death. To dreame of chickens and birds, commonly ill luck. All which, and a thousand more, I will not aver to be true, yet because I have found them or many of them fatall, both by myne owne and others experience, and to be set downe of learned men; and partly to shew what an ominous dream is, I thought good to name them in this chapter.

Vaine dreames bee, when a man imagines

hee doth such things in his sleepe, which hee did the day before, the species being strongly fixed in his phantasie, as if hee having read of a *Chimæra*, *Sphinx*, *Tragelaphus*, *Centaurus*, or any the like poeticall fiction, sees the like formed in his phantasie, according to their peculiar parts: and such as when wee dreame wee are performing any bodily exercise, or laughing, or speaking, &c. These also may be fatall, as if we dreame we doe not any thing with the same alacritie, with the like cunning, and in the same excellencie in our sleepe, as wee did them in the day time, they foreshew some perturbation of body, so sayth the Physitian in his treaty of dreams: for hee saith that those dreames which are not adverse to diurnall actions, and that appeare in the purity of their subjects, and eminencie of the conceived species, are intimates of a good state of health: as to see the Sunne and Moone not eclipsed, but in their sheene glory: to journey without impediment in a plaine soile; to see trees shoot out, and ladened with varietie of fruits, brookes sliding in sweet meades, with a soft murmure, cleare waters, neither swelling too high, nor running

Hippoc. lib. of Dreams.

ning nigh the channell, those sometimes are vaine, and portend nothing at all: sometimes they signifie a sound temperature of body.

The last kinde, which is most appertinent to our treatise, is a dreame naturall: This ariseth from our complexions, when humours bee too aboundant in a wight; as if one be cholericke of complexion, to dreame of fire-workes, exhalations, comets, streking and blazing meteors, skirmishing, stabbing, and the like. If sanguine, to dream of beautifull women, of flowing streames of bloud, of pure purple colours. If phlegmaticke, to dreame of surrounding waters, of swimming in rivers, of torrents and sudden showres &c. If melancholicke, to dream of falling downe from high turrets, of travelling in darke solemne places, to lie in caves of the earth. to dream of the divel, of black furious beasts, to see any the like terrible aspects.

Cæl. Rhod. *Albertus magnus* dreamed that hee drunke blacke pitch, who in the morning when hee awoke did avoid aboundance of blacke choler.

Concerning these forenamed complexionate dreames, looke *Hippocrates de insomniis*.

nus, sect. 4. But these may belong more unto a distemperature by a late misdiet in any complexion confusedly, than to a naturall complexion indeed: as when a man after a tedious wearisome journey doth inflame his body with too much wine, in his sleepe hee shall see fires, drawne swords, and strange phantasma's to affright him, of what complexion soever he be. So if we overdrink our selves we shall dream (our nature being wel nie overcome) that wee are in great danger of drowning in the waves: so if wee feed on any grosse meats that lie heavy upon our stomack, and have a dyspepsy or difficult concoction, we shall dream of tumbling from the top of high hils or wals, & awaken withall before wee come to the bottom, as wee know by experience in our own body, thogh not of a melancholicke constitution; yet it should seem too, that this humour at that instant domineers especially, by reason of the great tickling of our spleene in falling from any high roome, which we eath perceive when we awake suddenly out of that dream. They that are desirous further to quench their thirst concerning this point, let them repaire to the fountaines, I meane to the plentifull writings of such learned authors, as write

of

of dreams more copiously, as of *Cardan* that writes a whole treatise *de insomniis*, and the Alphabet of dreames, and *Peter Martyr*, *part.* 1. *com. pla. oa.* 5. and many others.

CAP. XV.

Of the exactest temperature of all, wherof Lemnius *speaks.*

THey that never have relished the verdure of dainty delicates, think homely fare is a second dish, saith the Poet: they that never have been ravished with the sense bereaving melody of *Apollo*, imagin *Pans* pipe to be surpassing musick: they that never have heard the sweet voic'd Swan and the Nightingall sing their sugred notes, do perswade themselves that Grashops and Frogs with theis brekekekex coax can sing smoothly, when they croak harshly: as *Charon* in *Aristoph.* bidding *Bacchus* as hee past to hell in his boat over Acheron to row hard, for then he should heare a melodious sound of frogs.

Arist. in his Ranæ. —— Βατράχων κύκνου θαυμασά, &c.

Singing like swans before their death: so they that

that have never seen in any, or at least never contemplated this heavenly harmonical crasis, this excellent and golden temperature, this temperament *ad pondus*, do surmise that there cannot be a more perfect crasis and sweet complexion, than those that are vulgar to the cómon eye: when indeed there is no complexion, no temper that is perfect and pure to any eye, though the sanguine doe excell all the rest:

Quantũ lenta solent inter viburna Cupressi.

As far as the high and beautifull Cypres tree peers over the limber shrub & lower Tamarisk. This golden temperature must be onely understood and seen with the internal eies of reason, seeing it hath not a reall existence: Which wee may describe notwithstanding, to shew how neer he that hath the best, comes nie unto the best; & how far he that hath the worst doth wander & digresse from the best. He whom we are taking in hand to blazon out according to our meaner pensil, may be likened to *Ciceros* & *Quintilians* orator, to *Xenophons Cyrus*, to *Aristotles Felix*, to Sir *Thomas Moors Eutopia*, to *Homers Achilles*, to the Stoicks perfect man, to *Euripides* his

happy

happy soul, in the end of his *Electra*, and in his *Hecuba*, where he saith,

Hecuba her words in Euripides.

——— Κεῖνος δ' ὀλβιώτατος
Ὅστ' ὢν κατ' ἦμαρ τυγχάνει μηδὲν κακόν.

He is in a most happy case, to whom never a day there happens any ill. There was never any of these in the same perfection they are described: who is so happy? nay, who on earth almost cannot say with the sycophant in *Aristophanes*,

Arist. in his Plut. act. 4. scen. 3.

Καὶ τρισκακοδαίμων κἀτέτρακις, κἀ
Πεντάκις, κἀ δωδεκάκις, κἀ μυριάκις.

I am thrice unhappy, and four times and five times, and 12 times, and an hundred times. None of these (I say) are limd out, as if there were the like in eminencie and dignity, but either for affection, or a fume of glory, by their applausive description, or else for a *debere*, to shew what they ought to be: so this temperature must bee depainted forth of us, not according to his existency, as if there were the like extant, but according to a kind of exigency, as it should be inherent. The man then that hath this crasis is absolute in the equal-

equall poize of the elements: he is sayd to be perfect according to the perfect square of *Polycletus*, who (as *Fabian* reports) for his cunning did merit a name above all mortall men, for carving images, being called the *Archetypus* of all artificers: in this eucrasy there is an absolute symmetry, a sweet consent, a harmony of the first qualities, in the whole subject a conspiration of all faculties. Hee that is endowed with it, all his sences are vigorous and lively, all his innate powers do performe their duties without indammagement each to other, and without impeachment to the whole. His material parts have ὑδατος λεπτότατου, καὶ πυρὸς ἀραιότερον, which implies that there is σύγκρασις ὑγειοτάτη: His braine is neither moist nor dry, his mind acute, industrious, provident, his maners incorrupt, wit singular, dexterically, pregnant, admirable: his memory stable, like unto *Seneca's*, who witnesseth of himselfe, that hee could easily have recited by heart many things, *usque ad miraculum*, to the admiration of all men. Like unto *Cæsars*, who could speake two and twenty languages, write, invent, and understand a tale told, all at one time: his nature calme, not exposed to the blast of vitiour perturbations,

Hip. de vict. li. 1. sect. 4.

Sen. in prolog. ad Declam.

bations, as he is not rash and heady in his attempts, so is hee no procrastinator, but in all enterprises making choice of wisedome and judgement this Delegates, his disposition is so generous, that without all compulsion he will raine in his head-strong and untamed appetite with the bridle of reason. Hee is neither puffed up with prosperity, nor of an abject and drooping carriage by adversity, though he be tossed never so upon the surging waves of fortune: hee holds fast the helme of confidence, never in the least daunger to sinke downe to the gulfy bottome of despaire. Being in a pecke of troubles, hee loses not a graine of courage and true fortitude. For patience he is another *Atlas*, that will cage a whole world of injuries without fainting; in whom are affections, but they be all used in their proper objects, he followes not their stream, he is witty, not addicted to scurrility, all his conceits are seasoned with the salt of discretion, as they tast not of a scenical levity, so they relish not a cynicall gravity and severity. In matters of moment he demeans himselfe as a grave umpire, with al wise deportment he ballances all his words and deeds with gravity and discretion, his

tongue

tongue is the usher of his sage advice, repentance, which usually lies at the doore of rash folly, never once comes so much as within the precincts of his court: for his chastity he is an admirable president and patterne, his chrystall eyes and sweet countenance, are the heraulds and characters of his gracious and compenable, and vertuous mind; his very nod is vices scourge, in his whole habit, colour, lineaments, beauty, portraiture, there appears an heroical majesty, there shines an admirable decencie, insomuch that he may easily allure the greedy spectator, not onely to stand admiring of him, but withall intirely to embrace & love him. His head is not oblique & angular, but right orbicular: his haire not harsh, but smooth and soft, his forehead not harbouring in the wrinkeling pale envy, but like theirs rather,

Qui Thymelem spectant derisoremq; Catonem.

His face is not overspred with the clouds of discontent at any time; but having a lovely amiable aspect full of all pleasance, wherein the snowy lilly and the purple rose do strive for preheminence and dominion. In his life

he is neither a *Democritus*, who ever laught, nor an *Heraclitus*, alwaies blubbring, as the Poet speaks of them,

Perpetuo risu pulmonem agitare solebat
Democritus, quoties à limine moverat unum
Prohibuit q; pedem; flevit contrarius alter.

The one each where with ever-kincking vain
The bellows of his breath he tore in twain:
The other with a double-sluced eye
Did sacrifice his tears to vanity.

His gate also is sage & grave, not affected & strouting like a stage-player: his whole body (as *Marlo* saith of *Leander*) as straight as *Circes* wand: who is all gratious to behold: like *Achilles*, of whom *Maximus Tirrhus* sayes, he was not only to be extold for his externall and golden locks, (for *Euphorbus* in like manner had faire yellow hair) but because he was adorned with all vertue: In whom, as *Musæus* saith of *Hero*, there was above the ordinary number among the poets, to wit an hundred Graces: he is all favor, as *Amarantha* in the poet was all *Venus*:

Sannazar. epig. li. 2. *Hic Amarantha jacet, quæ si fas vera fateri,*

Aut

Aut Veneri similis, vel Venus ipsa fuit.

Here Amarantha *lies, who was of right,*
Like sVenus *fair, or certes* Venus *hight.*

Like *Ephesius Euthymicus*, of whom *Achilles Tatius* saith, that he was —— καλὸς ὡς μεταξίοις ὅσον Ῥοδόπη ἐν παρθένοις: as fair among men, as *Rodope* amongst the Virgines; like *Pindars Alcimedon*, of whom he sayes, *Achil. Tat. lib. 8. p. 206.*

—— ἦν δ' ἐσορᾶν καλός, ἔργῳ
Τῷ κατὰ εἶδος ἐλέγχων. *Pindar. Olymp. od. 8.*

He was comely and fair visag'd, and did not shadow his beauty by any blemish of bad action. In whom both for internall and externall good (as it was once spoke of that worthy Emperor *Mauritius*) true piety and felicity linked themselves together, the former forcing the later: who covered not only his head with the crowne, and clad his limbs in purple, but embellisht his mind also with precious ornaments: who of all other Emperors, empyr'd over his own person, tyrannising as it were over the democratie of base affections. Yet more for his generous spirits and singular wisdom, for that internal beauty *Evagrius Schol. li. 6. ca. 1.*

He is like to *Socrates*, of whom *Xenophon* in that pithy Apology saith, Ἐγὼ δὲ κατανοῶν. When I do call to mind the man himselfe, his wisdome, his generous minde, neither can I not remember him, nor remembring of him, not highly extoll him: and this I will say, that if any of them which have a zealous desire to obtain vertue, do converse with any with whom hee may more profit himself, him sure I judge most worthy of the fellowship of the gods. To winde up our speech with a patheticall place of the Poet. For all absoluteness he is like unto that famous *Stilicon*, of whom *Claudian* in his *Panegyris* saith: first inferring this (which agrees with that speech of *Max. Tyrhius*, concerning the goddesses in the 24 Serm. in some sort) that all good hap is granted to no man: some is graced with this beauty on this part, some on that, none have all favor, sayth he highly in his praise, that others having but the compendium of excellency, he alone had it in the greatest volumes:

Zenophon in his Apology for Socrates at the very end.

Sparguntur in omnes,
In te mixta fluunt, & quæ divisa beatos
Efficiunt, collecta tenes.

Claudianus in his 1 of the panegyris.

All

All those gifts which are dispersed among al, are combined in thee, and whose several parcels and as we may say very drops to taste on were happines, they all concur in thee, thou hast the course and full streame, wherby thou maist even bath thy self in blisse.

So Angelus Pol. saies of Laur. Medices in his 4. epist. epist. 2. Iacobo Antiquarion. quibus in singulis excellere alii magnum putant, ille universis pariter emineret.

Now my pen wil needes take his leave of his fair love the paper, with blubbering as you see these ruder tears of inke: If there be any parergeticall clauses, not suting true judgment, & as impertinent to this our treatise, as surely some there be, I must needs ingeniously confesse it as a default.

Τὸ μὲν πάρεργον ἔργον ποιεῖν
Ἔργον ὅτι πάρεργον ἐκπονεῖν.

Athenæus.

That I may speake, though not with the very words, yet according to the sense of *Agathon* in *Athenæus*, to make a by-worke a work, is to make our work a by-work: Yet am I not plunged over head and eares in *Parerga's*. They are (if it were so that I made much use of them) but as our poetical *Episodeians*, as *Virgil* hath in his *Culex*; whereof *Ioseph Scaliger* in his book intituled *Maronis appendix*, and in his comment upon these words [*inter quas impia Lotos impia*] in the

Culex saith: all these the Poets descriptions, although they be nothing but *Parerga*, notwithstanding they fill up the greatest roome of the pages of this Poem; so that there is the least portion of that which is most competēt and requisit. So in *Catullus* description of his *Pulvinar Catul.* writes most of the complaint of *Ariadne*, of the three fatall ladies, but of god *Hymen* and of mariage scarse any whit at all. So in this *Culex*, saith hee, are many words written in the praise of the rurall life, the shepheards happines, the limming out of plants, &c. but of the Gnat hee speaks least of all: for, saith he, *in pictura tam tenui, nisi parerga adhibueris, quid dignum oculis proponi potest?* in so little a toy unlesse there were obiters, what would be worthy viewing? Which saying may not much bee unfitting our purpose: Though the Poets have a great prerogative to arrogate whatsoever: I account this *pictura tenuis* in regard of it selfe. And if not, I hope I may intermiddle now & then a thing incidently by the way, so it be not wholly out of the way. I know some selfe-conceited nazold, and some jaundice-fac'd ideot, that uses to deprave and detract from mens worthinesse, by their base obloquy (the very lyme-twigge

Pag. 17.

of

our flying fame) and that with *Aristarchus*, reade over and over-read a book, onely to snarle at, like curious curres, and maligne the Author, not to cull out the choicest things to their own speciall use: like venomous Spiders, extracting a poisonous humor, where the laborious bees doe sip out a sweet profitable juice: some such I say, may peradventure be mooved at these *Parerga's* & other escapes, as though they alone were Italian *Magnifico's* and great Turkes for secretarishipp. But if they be greeved, let their toad-swoln gals burst in sunder for me, with puffing choler; let them turn the buckle of their dudgeon anger behinde, lest the tongue of it catch their own dottrill skins, I weigh them not a nifle. When they have spoke all they can, silly souls, they can work themselves no great advancement and me no great disparagement. But here will wee now cast our happy anchor, being in the road and haven of our expectation: this little Barke of ours being sourst in cumbersome waves, which never tried the foming maine before, hath toiled long enough upon the Ocean. *Phœbus* beginneth low to West, yea now is gone downe to visit and call up the drowsie Antipodes: If the radiant morn of favor do greet

Theoder. in serm. 1. sic. Isocr. in Demonic. 1. in fine.

us with serenity of countenance, we mean to attempt a further Indian voyage, and by the happy means of our helm-mistresse *Minerva*, wee'l fraught and balliffe our little ship with a golden traffique, what unrefined mettall soever shee is now ladened withall. In the meane time wee wil lay in morgage a piece of our fallowed invention, till our bankrout faculty be able to repay that deeper debt we owe to learning.

The Close.

As staring Phœbus with his radiant face,
Enthroniz'd in a golden chaire of state,
The watching candles of the night doth chase
To seeke out hidden cels, all passionate:
So man in richest robes of nature drest,
Doth quite obscure the glory of the rest.
What's ever thing is seene, it hath his peere:
The Citty a Sovereigne, the Heavens a Sunne,
The Birds an Eagle, Beasts a Lion feare:
The Flowers a Rose, in th'lims a hart doth wonne:
The World a Center: Center hath a Man
Her lording, primate, metropolitan.
This man's a little world the Artists say,
Wherein a wise intelligence doth dwell,
That reason hight which ought to beare the sway,
The spheares our lims in motion that excell.
The consort which by moving hence doth fall,
Yeelds harmony to both angelicall.
Mans rarer gifts if we do duely scan;
Sage wisedome, peercelesse wit, and comely feature,
He seemes a very Demi-God, no man,
Embellished with all the gifts of nature
His heavenly soule is in his earthly mold,
An orient pearle within a ring of gold.
His comely body is a beauteous Inne,
Built fairely to the owners princely minde,
Where wandring vertues lodge oft lodg'd with sin,
Such pilgrims kindest entertainment finde.
An Inne said I, O no, that names unfit,
Sith they stay not a night, but dwell in it.

May

Man is the Centers rareſt wonderment,
Who waxeth proud with this her carriage,
And decks her ſelfe with Arras ornament,
For him to tread, as on a lofty ſtage.
For him once yearely ſhe her ſelfe does dight
With greeneſt Smarald, to refreſh his ſight.
The heavens are full of ſadder anguiſhment,
That they enjoy not ſuch a worthy wight:
The earth is full of dreary languiſhment,
That Heavens envy her that's hers by right.
The Sun that ſtrives all day with him for grace,
At night for ſhame is faine to ſhroud his face.
Faire Cynthia's often in the pining waine,
When ſhe enjoyes not his ſociety,
And oft her glory is at full againe,
When he but daines to view her diety.
Whilom inveloped in miſty cares,
She now diſplayes her bright diſhevild haires.
True image of that high celeſtiall power,
Equall to Angels in thy happy ſtate,
Whoſe happy ſoule ſhould be a pleaſant bowre
For Sanctity, her ſelfe to recreate,
By right Pandora hath enriched thee
With golden gifts of immortalitie.
Thus man is made, though he himſelfe doth mar,
By that alluring ſin of luxury:
And from his excellency wendeth far,
By letting looſe the reins to venery,
His ſoule in luſt, til death away it hent,
Like Æſopes pearle is in a dunghill pent.
Looke as the ſable night with jetty hew,
In darknes muffles up the gladſome day,
And Cynthia *in her cloudy cell doth mew,*
Leſt ſhe the nights foule viſage ſhould bewray:
So noyſome riot riſing as a dampe,
Doth quite extinguiſh reaſons burning lamp.

Chiefe

Chiefe foe-man unto man is lavish ryot,
Which makes him be inferior unto man,
For when the appetite ore-runs his dyet,
The soule-infeebled powers full little can.
Of glorious creatures greater is the fall,
Corruption of the best is worst of all.
Reasons fair'st turret highly seated is,
(Seat of the soules power, which doth most excell)
Within like turnings of Meander 'tis,
(Or labyrinth) where Rosamund did dwell:
A triple wall th' Anatomists espie,
Before you come where Rosamund doth lie.
The first is made of Elephantine tooth,
Strongly compact, his figure circular,
The wall rough cast, and yet the worke is smooth,
The faireſt things not ever object are.
So cloudy curtains drawn ore th'azur'd skie,
(As eye-lids) cover Phœbus slumbring eie.
The other twain are not so strongly pight,
They rather serve for comely decencie,
And teach us that a prince within doth sit,
Enthron'd in pompe in higheſt majesty.
That things more highly priz'd are more pent in,
Leſt they might be entic'd with flattering sin.
So th'horn-mad Bull must keep the golden fleece,
In bowre of brasse fair Danae must be pent,
The Dragon watch your fruit Hesperides.
The all-eyd Argus must faire lo tent:
The labyrinth close peerleſſe Rosamund:
The fragrant'st rose must thornes environ round.
The wall which framed is of ivory,
A glorious double casement doth containe,
Each answering both in uniformity,
And both the faireſt objects entertaine
The Optick nerves the galleries wherein
The soule doth walke, and theſe free objects win.

Within

Within this pallace wall a goddesse pure,
Whom Ratio *all the learned Schoolemen call,*
Closely her selfe within doth here immure,
A Goddesse sober, wise, celestiall:
Who sitting though within her regall chaire,
Oft head-strong appetites her overbeare.
Riot *the metropolitan of sinnes*
Laies daily siege against this goodly towre:
And first by pleasing baites Riot *begins,*
Then by constraint the virgin to deflowre:
The towre at length is raz'd by battery,
Which could not be orecome by flattery.
Ay me! so faire a fort to be throwne downe,
That it so faire, no longer time may last:
That last should be impaild with reasons crowne,
That rav'nous Riot *should this palace wast.*
That shee the mistresse of our lawlesse will
With uncleane excesse thus her selfe should spill!
Ay monster sinne of pleasing luxury,
The very hecticke feaver of the soule:
The harbinger of wofull misery,
Sweet poyson quaft out of a golden bowle,
Phrensie of appetite, blind Cupids ginne,
To catch our brain-sicke Amoretto's sin.
The Lethe of a stable memory:
The wild fire of the wit: the mint of woes:
A falling sickenesse to our treasury:
A mate, that ere with irreligion goes,
An Epicure that hugges fading joy,
Before eternity with least annoy.
Riot's *a barke in th'minds unconstant maine,*
Tost to and fro with wafts of appetite,
Where reason holds the helme with carefull paine,
But cannot steare this laden keele aright:
Here wisedome as a galli-slaue is pent,
Scourg'd with disgrace, and fed with discontent.

Now

Now eath it is to take the golden fleece:
The all ey'd Argus *new asleepe is cast.*
The quickeey'd Dragons slaine by Hercules:
Faire Danae *is deflowr'd though neare so chast.*
By clues of winding pleasures now is found
A traict to kill the leefest Rosamund.
Abandon and shake hands with riot then,
Once let him not in thy faire palace rest:
Happy's that soule that doth not riot ken,
That keepes not open house for such a guest:
Who loves to have his lims with fatnesse lin'd,
There lives within his lims a meager minde.
Defeat these dainty lims of wonted fare,
Wean thou thy appetite while it is young,
Lest that it surfeting thy state impaire,
With that two-fold port-cullis of thy tongue.
Stop thou the way lest too much enter in,
The foe of vertue, but the friend of sin.
Who hunts nought else in th' April of his daies,
But Persian fare, too wanton merriment,
A Winter storme in May, his life shall craze,
His fat all and his pining dreariment:
The only meed that comes by luxury,
Is servile needfull end, and obloquy.
Till fond desire be banisht from within
Against his leige a rebell he will rise,
Draw not the curtaine o're this slumbring sin,
That light of reason may him eft surprise:
For if in darkenesse thou dost let him lie,
Heele dreame on nought but hellish villanie.
When Morpheus *doth a sleepe thy senses lull,*
Vse sleepe with sober moderation:
Too little, weakens wit; too much doth dull;
And greatly hinders contemplation.
Who keepes a golden meane is sure to finde,
A healthfull body and a cheerefull minde.

FINIS.

Daigne Granta's Nymphs, our youth to entertaine,
Vntill our wit can reach an Ela straine.
Ovid. *Among Cames silver swans that sweetly sing,*
We Baucis and Philemon present bring.
Iulian. *Great Theseus, though Hecale were not able,*
Vouchsaf'd acceptance of her meaner table.
Ælian. *Renowmed Artaxerxes humbly took*
The present of Cynetas from the brook.
Our power is as a drop, and little can;
Let this suffice, our mind's an ocean;
Ere long our Muse, if now you daign to spare,
Shee'l feed your eares with more delicious fare.

FINIS.

Qui non est hodie, cras magis aptus erit.

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